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SEX TRAINING IN THE HOME

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**PLAIN TALKS ON SEX LIFE COVERING ALL PERIODS
AND RELATIONSHIPS FROM CHILD-
HOOD TO OLD AGE**

BY

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INTRODUCTORY NOTE

It is very generally agreed that marriage and parenthood, under proper circumstances, are the most important events of human life. It is equally true that the best interests of social order require from the individual morality, purity, freedom from disease, obedience to the marriage laws and full support of all measures for the preservation of the family.

In the face of such self-evident truths, why is it then, that the great majority of parents have neglected the education of their children in sex matters in *their own homes*, and have abandoned them to the school of the streets for such doubtful instruction as might be obtained there. The all too evident answer is that the parents simply have not known what to say or how to say it and they, knowing their shortcomings, have refrained from saying anything. There is no division of opinion as to the home being the proper place and the parents the proper teachers in sex education, *if the parent is properly prepared*, especially as respects elementary instruction.

This book by Dr. Winfield Scott Hall meets the exact needs of just such a situation. It tells the parent just what to say and just how to say it. Recognizing the need of detailed information it suggests that the teaching method of Plato, by dialogues, be employed and furnishes certain model dialogues. It takes some subject of incidental interest and using it as a theme, develops around it the lessons of sex.

It tells how the innocent child asking in idle curiosity "where the baby came from" is to be answered by the mother so as to teach the lessons of generation; how as the child approaches adolescence the parent—the father teaching the boy, the mother the girl—can anticipate the impending crises and explain them by making use of well known facts of nature.

Those recognized as authority recommend *graded* instruction in sex hygiene commencing with one type of lessons for the very young and proceeding through other types to reach the final lesson for prospective parents. Dr. Hall in this work, follows the approved plan and we commend its teachings to the thousands of parents already grateful to the author for his services toward the up-building of the race.

THE PUBLISHERS.

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SOME OF THE QUESTIONS ANSWERED

What preparation is necessary to enable parents to properly instruct their children in sex matters?

How and when should the parent begin?

What duties devolve upon the mother? What upon the father?

What care should be taken concerning the genital organs of children?

How may bad habits in children be detected?

What are the signs of manhood in the boy?

What are the signs of womanhood in the girl?

How may obedience, truthfulness and purity be taught?

How shall we answer the child's questions about the mysteries of life?

What is fatherhood? Motherhood?

How is the baby conceived in the mother's body?

What should be the intimate relations of mother and daughter?

What are the rules of hygiene during the menstrual periods?

How should the social relations of boys and girls be guarded?

What is the effect of emissions and how checked?

What are the effects of self-abuse?

Why should sexual diseases be abominated?

What are the physical requirements of both male and female necessary to happy marriages?

What should be the sexual relations of husband and wife during pregnancy, or during the wife's menstrual periods?

What are the limitations of sexual indulgence imposed by nature and the requirements of health?

Why is the continent life desirable?

How should husband and wife cooperate in the making of the home?

How is mutual respect for the sexes to be safeguarded?

What are the laws of eugenics?

SEX TRAINING IN THE HOME

CHAPTER ONE

WHEN AND HOW TO BEGIN

(For Parents and Teachers)

From what source would you prefer your child to receive his knowledge of the sex functions of life?

THIS?

From the lips of the parents, toward whom he naturally leans for advice, and from whom he has the right to expect love, care, education and preparation for life's struggle, or

THIS?

1. Indecent and vulgar stories; 2. Degenerate companions; 3. Advertisements by quack doctors; 4. Signs in toilets advertising quack cures; 5. Drug-store displays of aids to the sexually weak; 6. Quack doctors' booklets; 7. Suggestive acts at theaters; 8. Vulgar postals and obscene literature.

"Who made me?" "How was I born?" "Where did I come from?" and "Why did the doctor come when baby was born?" We have all heard these questions from the lips of young children. They are as natural as questions relating to any object which excites childish curiosity, and they should be answered simply and truthfully. The truth in such matters is always better than a lie. It is far better for the child to learn the simple facts of life from the parents' lips than to receive such fragmentary tainted information as will inevitably come from the school companion, street gamin, or household servant, and pollute the childish mind. Pure knowledge is a weapon with which the child can combat the vulgar explanation of life's source and function.

WHEN TO TELL CHILDREN ABOUT THEMSELVES

The reticence with which all these life subjects have been treated in the past makes it necessary for both parents and teachers to be prepared for this teaching. Not only should both parents and teachers be given information regarding life, but they will naturally get a more wholesome viewpoint as their knowledge broadens and deepens. Furthermore, the methods of presenting this knowledge in such a way that it may come easily within the comprehension of the child at its various ages of development is equally important.

It is the object of this Manual first, to present the principal facts of life and the sex life in such a simple, systematic and untechnical way that any mother or teacher without technical knowledge will clearly understand; and second, to show the parents and the teacher how these life truths may best be presented.

The writer has found after long study of this teaching that the instructions should begin with little children in the home, and furthermore, that it is wise that the instruction come to the child in answer to its spontaneous questions. The first chapter of our Manual will therefore set forth the teaching which the mother should give her child up to its pre-adolescent period, say to the tenth year. Subsequent chapters will set forth the teaching that the mother should give her pre-adolescent daughter in two lessons, and her adolescent daughter in two supplementary lessons. In a similar way the father should give his son five lessons, three before he enters puberty and two during adolescence. The writer believes that there are two very important lessons which the mother may give her adolescent son, and two equally important talks which the father may have with his adolescent daughter.

THE MOTHER AND HER PREPARATION.—The duty of the mother is so manifestly her own that she cannot properly place it upon anyone else so long as she herself is able to perform that duty. The love which the mother can put into the service raises it above the menial and glorifies it. The mother forgets that a task is distasteful for she is thinking of the health, the comfort, or the joy it will produce. She is not doing daily drudging duties,

she is making a beautiful, happy home for her husband and children. Even the best people one can hire for the care of children can hardly put this love into the service, and inferior people not only lack the love but the ability and if they choose to be low-minded may even teach vulgar habits to the children. If they do not teach such habits consciously the children imbibe a certain amount of them as they are very susceptible to "atmosphere." It is therefore of the greatest importance that mothers so far as is possible retain the care of their children.

Mothers have plead ignorance as an excuse for shirking responsibility, but there is no longer any excuse for ignorance as there is every opportunity for information since the organization of parent-teachers' associations and mothers' clubs, the publication of child welfare magazines, books relating to different phases of child rearing, both physical and moral. Furthermore, the physician is ready to impart knowledge from his standpoint.

The first problems that present themselves are physical ones, but the physical and moral natures are so interdependent that the proper solution of the physical problems often removes the moral problems or makes them easy of solution. The physical well-being of the adolescent and of the adult depends very largely upon a healthy condition of the sex organs, and his moral well-being upon a right mental attitude toward sex subjects. The mother must lay the foundation for both of these during the first six years of the child's life in the home where she is caretaker, teacher, and spiritual adviser. In the old scheme of education we ignored

this fundamentally important subject of sex, hid the truth as though it were falsehood, even resorted to falsehood to keep the facts hidden, denied our children the right to a knowledge of their own origin from our standpoint, but allowed them to learn it from vulgar companions who put a totally different meaning into the story. We permitted our daughters to go into business with all its dangers, or into married life with all its responsibilities, quite without warning or preparation; we permitted our sons to go to college or into factory or business life with no knowledge of sex impulse, sex responsibility, or sex temptation and without armor of protection against sin nor warning of the wages of sin. So terrible have been the results of our negligence and so large the crop of disease and death that at last we have been startled into a sense of our duty and everywhere people are informing themselves and teaching their children. Mothers no longer feel it a disgrace to listen to counsel on sex subjects nor to discuss them in mothers' meetings or among themselves, but feel the dignity which belongs to the creative part of their being as they have long recognized the dignity of the creative power in art, in music, and in literature.

Because of this changed mental attitude of the mother herself she finds herself able to talk freely and plainly with her girls and boys without embarrassment, and moreover she has acquired words in which to express herself. The child always comes to his mother first for information of any kind if the mother has invited confidence. When the child asks his first questions that involve sex he has no idea of the bigness of his question,

nor what its answer involves. If it is simply and truthfully answered he thinks no more about it than about anything else which he asks. He may even forget the answer and in a few days when the subject recurs to him he may ask again the same question. If, however, he is given an evasive answer or improbable answer or no answer at all, or if he notices signs of embarrassment in his mother's manner, he becomes acute at once, he wonders "why"; he perhaps does not risk asking his mother another question but may go to some other child for his information, and here he gets a garbled version which so poisons his mind that he never dares to carry it to his mother, or if he was brave enough to renew the effort he may, perhaps, repeat his question over and over to his disturbed mother until in desperation she falsifies and so forever loses his confidence. When the mother answers honestly and simply, not telling more than the question demands, the child will come to her just as innocently for the next step in his story when it occurs to him as he came for the first.

According to the way in which sex subjects are presented one will have an exalted or a low idea of the opposite sex. A boy who receives the vulgar version of sex will be more likely to look upon girls as his legitimate prey than to feel that they are to be honored and respected as future mothers. To give children this clean, wholesome view of sex life is the mother's privilege and she must begin early.

CARE OF THE GENITAL ORGANS.—It is very important to keep the child's external genital organs clean and free from any irritating influence. When the little girl has

her bath the mother must gently bathe away the accumulations which adhere to the inner surface. When she bathes the little boy she must draw back the foreskin and carefully wash away that which accumulates and irritates. These organs are extremely sensitive and the bathing must be done with care and by the mother. As soon as the children are old enough to understand—three or four years old—they should be told as they are bathed how tender these organs are and how carefully they must be treated. They must understand that they should never handle them or they may injure the delicate parts but that mother is too careful to do any harm.

If when bathing her child the mother finds it difficult or impossible to push back the foreskin, she ought to consult her physician and perhaps have the boy circumcised. The Jews circumcise all boy babies and this practice is said to have had a profound influence upon the clean sex life of Jewish young men. Many physicians recommend circumcision for all boys. The operation is certainly advisable where the foreskin is tight and permits the accumulation of irritating secretions. The irritation of an unclean organ causes a child to handle it in order to allay the irritation. This act, if done often, becomes a habit before there is any sex feeling—a habit which can scarcely be broken after the coming of sex impulse.

Whenever a little boy or girl shows a tendency to handle the sex organs there is some condition that needs attention on the part of the mother. The difficulty may be caused by uncomfortable clothing. The drawers or trousers may not fit well. They may be too tight or too

short in the seat and may constantly irritate the organs. Such garments are a fruitful source of bad habits. If none of these things are true and still the habit persists, look to the child's caretakers: the servant, the child nurse, or to the playmates and neighbor children, or it may even be the result of a nervous impulse. The habit must be broken while it is simply a habit before it fixes itself upon the child and becomes a vice.

Whether the child has a bad habit or not, whether the mother suspects the companions or not, she must keep an ever watchful eye upon the playmates and the playtimes of the little ones. These little children should always play within sight and hearing of the mother or of some responsible person. Curiosity sometimes leads to practices which begin quite innocently. Older girls with curiosity as to physical differences often take liberties with little boys and older boys sometimes indulge in unmentionable practices upon very little girls. It not frequently happens that one unclean child will contaminate a whole neighborhood of clean-minded children before the parents discover the condition. Such a catastrophe can be avoided if the children's play is always supervised either by the mother or her representative. Out-buildings which shield children from view are a menace and when children desire to play alone in a room with the door shut it is then very likely they need watching.

Do not imagine that your particular child is too young or too pure to need such guards. All children are young and pure until something enters in and perverts them and care will keep their innocent purity.

There is in the child mind a desire to know. It is a necessary part of his endowment without which he would not overcome the world. We sometimes find it misdirected and call it unwholesome curiosity, but unwholesome curiosity comes from unsatisfied desire to know the truth and may be easily forestalled. Curiosity as to physical difference between the sexes is very common but unnecessary, for children ought to be taught that boys and girls are not made alike. If there are children of both sexes in the family the matter is quite simple, for when the bedtime arrives they can all undress and frolic around together. If any notice is taken of physical differences take it as a matter of fact and say, "Yes, all boys are made like that and all girls like this," and there will be no more question and no curiosity. If the children are not near enough of the same age for this, the older child may see the baby take his bath, ostensibly to see the joy of the baby in the water, really to see his physical structure. If there is no baby of the opposite sex in the family, there is always one in the neighborhood whose mother will allow it to be observed under these conditions—as a joyful baby in the frolic of his bath.

THE FATHER AND HIS PREPARATION.—It helps the father better to understand his children if he knows one of the great laws of development that the psychologists have taught us. This is the law, simply and briefly stated: *Every human being in his development from infancy to adult life repeats the history of his race.*

We find that our race merged from a condition known as primeval man into a condition somewhat advanced above that, known as savagery. Our race was in this

condition of savagery from about four to six or seven thousand years. Savages are fetish-worshipping, raft-sailing, cave-dwelling children of nature.

From two thousand five hundred years ago to about four thousand years ago our ancestors lived in the forests of central Europe and southeastern Asia and were in the age of barbarism.

This age is characterized as crude and cruel, rough and ready, venal and vulgar, blundering, blustering barbarism. In their age of barbarism they lived in tents if they were nomadic, in rude dwellings of stone and log if not nomadic. They were developing the industries concerned in the making of implements of war and the chase, of fabrics of apparel, and of various conveniences about the home. It was the age of war and the chase. It was an age of hero worship. Woman was a chattel; affection and consideration for the woman was not known.

From this age of barbarism our race merged into chivalry about a thousand years ago. The age of chivalry was at its height about five hundred years ago and merged by imperceptible gradation into our present system. In the age of chivalry society as we now know it came into being. The shackles were stricken from woman and she came into her present high estate.

As the father watches his boy develop he sees in his six to ten year old boy a repetition of the savage of the race. With his pockets filled with fetishes (material objects valued far beyond any intrinsic worth) he digs caves and sails rafts—a child of nature loving the woods and the water.

Between the age of ten and fifteen the boy possesses the qualities essential to the barbarism of the race. He is barbarically crude, barbarically rude, barbarically vulgar, barbarically blundering and blustering. He glories in war and the chase. He is a hero worshiper. He has no use for girls, even being restive under the mild restraints of his mother.

At fifteen all this is changed. The boy begins to "slick up." He wishes to impress the girls. His rudeness to the girls now disappears and he becomes a society young gentleman.

The pre-adolescent boy, the hero worshiper, the barbarian, may well be governed with physical force if that seems necessary, but the adolescent boy in his age of chivalry when "knighthood is in flower" should never be humiliated in the presence of his peers. He should be treated as a gentleman and you will uniformly find him such.

Let the father appeal to the heroic in the boy. If the boy challenges his father to a race, let the father accept the challenge and show his boy that he can beat him in running, jumping, skating, or swimming, or at such games as ball or tennis. Every time that the father thus beats his boy at the robust games of youth the father etches his name deeper and deeper upon the tablets of the subconscious mind of the boy, and it is there to stay forever and a day. The father is a hero in the eyes of his son. Having thus established himself in the regard of his son the father is in a position to instruct his son on the great truths of life and his instruction will be accepted in the right spirit.

The father's relation to his adolescent son should be one of comradeship. They should be chums. They may talk very frankly about anything that presents itself for conversation. The father may wisely take his son into his confidence regarding his business. Having thus fully won the love and respect of his adolescent son, the father may give him counsel regarding the great problems of life and particularly such problems as grow out of his relation to womanhood and to marriage and home building with full confidence that his teachings will be accepted by the son in the right spirit.

There are also certain lessons in life which the father may properly give to his daughter supplementing the teachings the mother has already given the daughter, and even if the father does not give the daughter any new thoughts it will be most valuable for her to get the father's viewpoint as reinforcing and supplementing the teaching of the mother.

CHAPTER TWO

MOTHER AND CHILD

The teaching of sex hygiene contemplates not only instruction in the sex life and care of the health of the individual, but embraces in its ideal the health of the generations to come. Our past policy, in home and school, has been that of silence and secrecy on everything relating to the sexual organization. Many parents assume the attitude that sex education will stimulate an unhealthy curiosity, and excite the imagination on sex matters. This position is untenable. From the daily performance of life's functions the child obtains a curiosity about the origin of life and the question of sex. The coming of a new baby in the neighborhood results in questions from the child. Curiosity on sex life is as natural as curiosity about the steam engine or the circus. If not satisfied from pure sources and with clear reason, such curiosity will be fed from impure and tainted sources and stimulated by vicious imagination. There must be either the wholesome instruction of the home, or the obscene teaching of the streets; there is no other alternative.

When the child goes to school he should have neither morbid curiosity nor bad habits, but he should have from his mother some definite knowledge with which to compare what he learns from his companions. Three things should be thoroughly instilled by the age of six years if the mother would hold the key to the future sex instruction of her child and the power to influence him. These are *obedience, truthfulness, and purity.*

Prof. Earl Barnes says that every child should learn to obey some one person by the time he is one year old. Inasmuch as obedience in a year-old child is simply the result of consistent action on the part of the mother or caretaker it is not a difficult thing to achieve. It means regular habits of sleeping, feeding and bathing—so regular and consistent that they produce a habit. He learns to do things according to the will of the caretaker and knows no other way. After this time the child has

more will and more understanding and it becomes more difficult to carry out the system, but obedience must be insisted upon every time, and only when it is every time does it become comparatively easy for both parent and child. Obedience absolute and without argument must be the habit of the six-year-old child. If he has the habit he wastes no time in discussion nor does he spend his energy over each command in the hope that he will win this time.

The child who learns obedience at home is more easily handled at school, and is still held by a strong power under the influence of his mother. After a child has entered his adolescent period and begins to feel the dawning of individuality is no time to teach him obedience. If by that time he has learned the lesson of obedience the tension of government may be loosened and with his own consent he will follow the advice of his parents. If he has not learned it, extra pressure brought to bear upon him is likely only to make him the more restive. He has then passed the age for learning obedience except with the greatest difficulty. The first moral law of sex instruction is obedience, and the next truthfulness. This may seem to be treating the subject of sex from a long distance but the subject is so far-reaching and so difficult to handle that one needs all the weapons at hand.

Most children have a time of being untruthful or of seeming to be untruthful. This is about the time of the awakening of the imagination, and if untruth is an outgrowth of this faculty it is not hard to deal with. Imagination is a desirable quality and needs to be encour-

aged, for it is the progenitor of art and story, but it must be separated from untruth. If the child comes to the mother with a story which seems partly true and partly false in which perhaps he plays the heroic part, laugh with him over it and then say, "You have made a very good little story; did you make it all or was part of it true?" and insist that he separate the two. Tell him a story all true, tell him a story all "made up," and insist every time upon facts being related as facts just as they are without any coloring, and stories being told as stories. If he tells untruth to shield himself from punishment it may be because he has not been punished wisely, perhaps punished for accident rather than for wrong doing, and it may be wise to lighten all punishment except that for untruth until he fixes in his own mind the importance of truth.

Truth is a subtle thing which is taught more by example than by words. It is something which emanates from the person who possesses it. The parent who punished his child for telling a lie and then told her that if she ever told another lie "a big black man would catch her on the street and run away with her" made no impression of truth upon the child.

Mothers, and fathers too, must act the truth in their daily lives and use it in all their dealings with each other, with their children, and with their neighbors.

The third law is the law of *purity*. By purity we do not mean only ignorance of certain forms of ill-doing. It may mean that but it should mean also the knowledge of right living, and a clean outlook upon those subjects which can be perverted into impurity.

Practically every child by the time he is six years of age has asked the fundamental question: "Where did I come from?" Usually and quite naturally he asks it of his mother, he has always taken his questions to her, he is most with her, and who in all the world can tell him so well as she who felt the first throbbing of his new life within her body? If she accepts the responsibility, lives up to the child's expectation, and tells the truth, she links her life to his with a new chain and keeps the confidence which she has always had. If she shirks the responsibility, fails him in his need, or tells him an untruth, she makes the first break in their confidential relations and separates him from her when he needs her most. He asks the question of his origin as innocently as he asks any other question without any idea of its far-reaching meaning. It is moreover a perfectly legitimate question which intimately concerns him, and the fact that all children ask it shows that the desire to know this fact marks a stage in a child's mental growth and that the time has come for him to know it.

If he receives a simple truthful reply he is satisfied. He may, indeed, even forget that he has asked it and may again propound the same question, or if he remembers it he may ask another question in line of the first one. These answers must give only so much as the question demands each time and no more. It is better to give added information when the next question is propounded.

The failure of the mother to answer the question will not stop the investigation, it simply diverts the questioner to another source for information. It is not a

question of the child's knowing or not knowing about his birth, it is a question of who shall tell him and how he shall be told. It is of great importance to his future that he hear the story simply and quietly told by the other person most intimately concerned, and with the light of love thrown upon it. Whatever he may hear afterwards must be compared with this first story which his mother told and always to the detriment of the other story. He knows the truth and falsehood can not find lodgment.

HOW TO TELL THE CHILD.—Just how the story shall be told and when must be decided in a measure by the age of the child and the form of the question; or if the child asks no questions some way must be found to introduce the subject. Some children think a long while about the subject without asking questions, and some refrain from asking because they have already been told by other children. The best and easiest time to tell a child his origin is when a new baby has arrived in the family, and when one day the older child is standing at the bedside looking at the wonderful new baby. Her eyes are full of wonder at the miracle and her heart full of love. She feels the tiny fingers and laughs at the pretty toes, and then in wonder she asks, "Where did you get him?" You reply, "I am glad you asked, for it is a story that I want to tell you. He grew in mother's body. God made a room in mother's body purposely to hold a baby and this room is so arranged that no harm can come to him, but he can get food and air until he has grown big enough to handle and perfectly ready to live. Baby was very tiny at first, so tiny that mother

did not know he was there, but when he grew bigger mother felt him move and then she was very happy, for she knew God had given her a baby. Then mother ate food that was good for baby and rested so that he would have rest, and she sewed and made all the pretty clothes, and that dainty bed for him. And now at last here he is and mother is glad, for she wanted to see him very much." As the story went on the little listener's eyes that had grown big with wonder, filled with tears and coming closer to mother, she said, "Did I come that way, too, mother, and was I once a part of you? That is why you love us so much, isn't it, mother, and why we love you?" One reserved child who had thought much but had never asked any questions on this subject, finally mustered courage to ask the important question, and when his mother told him the story, he threw himself into her arms sobbing, "Oh, mother, mother, dear mother!" and the reserve was all washed away in those tears.

The following incident may be of interest in this connection: It is twilight. Mother is sitting by the open grate fire. The older children are still skating on a neighboring pond. Father may be expected home within a quarter of an hour. Mother has laid aside her sewing because it is too dark to see, but she has not lighted the lamp. Little Margaret has been playing happily with her building blocks, but seeing that her mamma is not busy, she comes and stands for the moment looking into the blazing fire that sends its flickering shadows upon the opposite wall and strongly illuminates the face of both mother and daughter.

Then turning, Margaret creeps on her mamma's lap and nestles her head under mamma's chin.

"Tired, little one?" asked mamma.

"No," answered Margaret, "I was just thinking."

"And what was my little girl thinking?" asked mamma.

"Where did you get me?" asked Margaret.

"Where did we get you?" the mother replied. "Why, that's a funny question for a little girl to ask."

"But you know, don't you, mamma?"

"Why, yes, daughter, mother knows; do you really want to know where mamma got you?"

"Yes, I've been wondering about it all day. When I asked Bertha this morning where they got the little baby brother that came yesterday she said that she asked the nurse; the nurse said that the doctor brought it in that little long satchel that he always carries. But that didn't seem true to me, so I thought I'd ask you."

"Well, daughter, it isn't a very long story; it's a very short little story, but mamma thinks it's a very sweet and beautiful story. John and Henry were getting to be pretty big boys. John was six and Henry was four and mamma didn't have any little daughter. She kept wishing and wishing that God would send her a little daughter. After awhile mamma knew that a little new baby was going to come to her. You see every little baby grows within its mamma's body, and for nearly a year it has to grow slowly from a tiny little speck of matter. It gets larger and larger until it is ready to be born. Then it leaves the mamma's body."

"In what part of the mamma's body does it grow?" asked Margaret.

"Why, there's a little sort of nest in the mamma's body and the baby grows from a little egg that comes into this nest. This little nest lies deep down in mamma's body below her heart."

"And what is the little baby made of?" asked Margaret.

And mamma replied, "baby was made out of very precious material that is drawn out of the mamma's blood. So you see, little daughter, why it is that the mother loves her baby so, because she has given her own life blood for it."

"And is that where you got me too?" asked Margaret.

"Yes, daughter."

"Then I wasn't brought in any old satchel?"

"No, child, and now that you know this story, do you wonder that every mamma loves her baby more than she loves her own life?"

Margaret did not answer in words, but she sat up, turned toward her mamma, and threw her arms about her neck and said, "Oh, mamma, mamma, I knew it wasn't so, it couldn't be so about the satchel. And this true story that you told me is beautiful and it makes me love you more than ever."

And she nestled down again and the mother, leaning over her, saw that the little girl had a far-away look as she seemed to be watching the flickering firelight.

Children feel a certain importance in being taken into the confidence of the mother, and when new questions arise they come back for further information, and if later another child is expected the tender solicitude which this child shows for the mother is beautiful to see.

Mothers sometimes object to telling children these truths for fear they will talk with other children about them; but if they are going to talk with other children at all about such things, is it not better that they have the higher, lovelier outlook? The fact is that they are less likely to talk with other children about what their mothers tell them than they are about what other children tell them.

MOTHER EXPLAINS FATHERHOOD AND MOTHERHOOD.

—The subject of fatherhood is much more difficult to present than that of motherhood and need not be presented so early. It should, however, be presented by the time a child is eleven years old and can be done most easily by lessons in plant and animal life. Mothers ought, therefore, to know the fundamental truths of sex in plant life and draw the children's attention to them and later to animal life. This method has the advantage of eliminating the personal element and of providing a vocabulary of terms.

Let the children use the words "egg" and "seed" interchangeably (although it is not biologically exact). "All life comes from an egg."

A seed is the plant egg. It contains a young plant and enough food to nourish it while it is beginning its growth. Examine a large seed like a lima bean or a kernel of corn after it has lain in water two or three hours and you will plainly see the baby plant, which has begun to grow, protected by the store of food which surrounds it. The bean pod and the corn cob are the ovaries in which the seeds develop until they are ripe or capable of producing a new individual. Children love

to watch developing seeds either in water or sand, in the house or in the earth in the garden, and it gives the mother a fine opportunity to talk of mother plant and baby seed and to use the term ovary, which she will need to use later in connection with animal life. Let the children observe how the young plant grows, living only upon the food which the mother stored up for it in the seed, and let them watch the store of food diminish as the plant grows.

The mature corn plant furnishes good material for teaching sex in plants because the parts are so large and the process so apparent. The tassel that grows on the top of the cornstalk is the father part, i. e., the male organ which develops the pollen or fertilizing substance. The corn silk at the end of the ear of corn is the receiving part of the female organ. One may speak in a general way of the tassels as the father and the silk as the mother. The wind blows the pollen when it is ripe and has fallen and scatters it in the air where it reaches the corn silk and fertilizes it. Without the pollen there would be no kernel of corn at the end of each thread of silk. The kernels on the cob are the seeds for a new generation of plants, the cob is the ovary, or contains the ovaries in which the seeds develop.

If the corn is not conveniently at hand one may use the rose or the sweet pea, in which the male and female parts are to be found in the same flower. The style and stigma in the center of the pea blossom with the ovary below is the female part and becomes the pod after it is fertilized by the pollen or yellow dust from the anthers. The rose has many anthers and much pollen

dust and the seeds form in the "rose apple" under the flower.

The strawberry plants are some of them male and some female and if a strawberry bed does not contain both kinds of plants there may be many blossoms but there will be no fruit.

The wind and the bees help to carry the pollen from flower to flower and so fertilizes them.

In the case of the frog the mother lays the eggs by the hundred and as they drop into the shallow pool the father pours the fertilizing fluid over them and they begin to develop. This process may be seen in the springtime in the frog ponds and as the eggs are transparent, one may watch the formation of the young tadpole within the egg. A jelly-like mass of frog eggs may be kept in water at the house where the children can watch its development.

In higher forms of animal life the female animal, like the female plant, is provided with an ovary or ovaries in which the eggs are formed. Some eggs, also like the seeds, are provided by the mother with food for the young animal while it is developing. The hen's egg is rich in food. The child who eats an egg for his breakfast little dreams that he is eating what some hen mother laid aside for her own little one to eat. The mother hen forms the egg and stores the food for the young chick, but the father—the rooster—supplies the fertilizing fluid which makes the egg develop into a chick. The hen's egg must be fertilized before it leaves the mother's body. This is the method of fertilization of all animals higher up in the scale of life.

The mother hen lays the eggs in a nest outside of her body where she still cares for and protects them. She keeps them warm until they become little chicks, peck a hole in the shell and walk out. The mother hen then proudly walks off with her brood, scratches up food for them, and shelters them under her wings. The father fowl or rooster, having supplied the life principle, does little more from that time on but to crow about it.

The next higher order of animals instead of laying the fertilized egg in a nest outside of its body retains the egg after it is fertilized in a nest or womb within the body, and there it stays during its development or incubation until it is a perfect individual of its kind—a rabbit, a puppy, a calf, a colt, or even a human baby.

During the time when the egg is developing in the mother-nest the mother must supply it with daily food and air as she takes her own supply of food beforehand as the hen does for her little one. Another wonderful provision is made for all these babies. Animals whose mothers carry their little ones in a body-nest while they are forming are called mammals, and these mothers all have breasts which secrete milk for the use of the babies after their birth.

The human mother feeds her baby from her own breast for about a year. She holds it in her arms, protects it from danger, clothes it by the work of her hands, and loves it as long as her life lasts. The father not only supplies the life principle, but has an equal share in providing for her and loving the child. He provides food, shelter and clothes for both mother and child, and shields them from danger even at the peril of his own life.

All of these facts may be taught to children by the time they are eleven years of age. Little by little and in their proper order, they may be presented quite easily and naturally. With such a wide outlook, and with the knowledge that this matter of sex runs through all life and is fundamental, there is no room or chance for vulgarity. The child sees the purpose and the plan and respects the process by which so great a thing is accomplished.

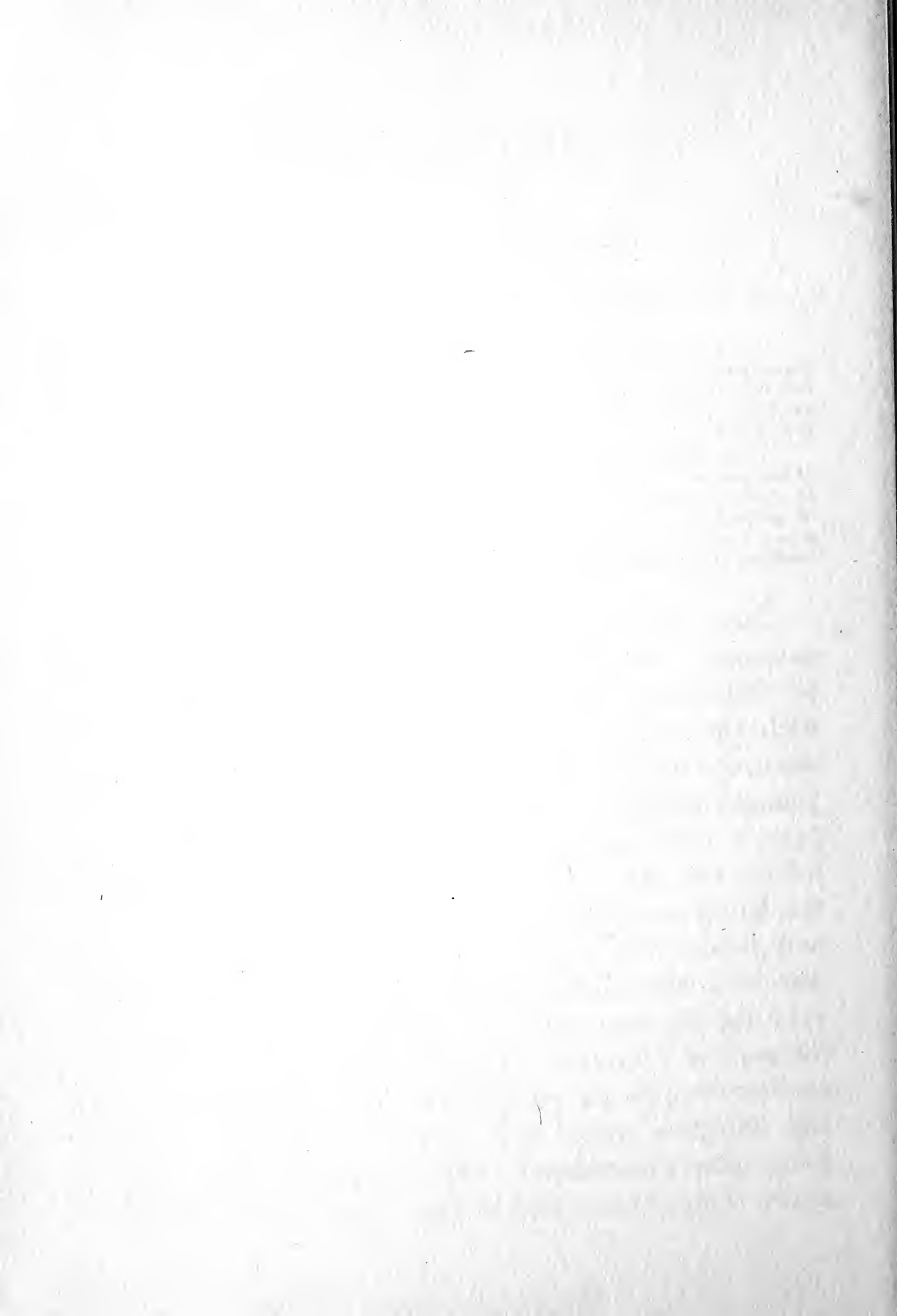
Mothers must teach their boys that fatherhood is their highest endowment—a thing to be guarded and kept sacred to this use—and teach their girls to be thankful for womanhood because it permits them to be possible mothers.

Incident to teaching these truths of life regarding *motherhood* and *fatherhood*, the mother should impress upon the child this great truth: *The person,—especially the sex apparatus,—is sacred to future motherhood or fatherhood as the case may be.*

Teach the child that the *sex apparatus is sacred to the future womanhood or manhood.*

As the mother is helping her six to ten-year-old child with his bath she may instil these truths.

Not only must the mother teach the truths of life; she must be watchful and vigilant as to the companions which the child cultivates, and the play in which they indulge.



CHAPTER THREE

MOTHER AND DAUGHTER

(To Be Used for the Proper Instruction of Girls Ten Years of Age and Over)

The prime object of the sexual organs is the function of reproduction or the development and birth of new human beings into the world. By them every girl is given the power to become a mother. Such power should be guarded sacredly by her and her life as a girl should be so molded as will best fit her for that function.

These organs, or parts, are very important in the growth and development of the girl at a certain age and she should not be ignorant of them if she wishes to grow up into a strong, healthy woman. This chapter explains the secret of womanhood; the meaning of puberty; the rules of hygiene during the menstrual period; the proprieties of social relation; and the intimate personal relations and obligations of wifhood and motherhood.

THE SECRET OF WOMANHOOD.—It was Saturday morning. Mrs. Dawson and her twelve-year-old daughter Margaret, were in the sewing room upstairs busy with the week's mending, Margaret repairing her own wardrobe and even helping with the mending for the younger children. Mrs. Dawson was lengthening Margaret's skirt another two inches. Only two months before she had let it down two inches. Fortunately she had provided for this when the skirt was made and had plenty of material in reserve for that purpose. This watchful, thoughtful mother had noticed her daughter's very rapidly increasing stature not only with the loving interest of a mother, but also with the solicitude of a mother because she recognized that within a few months this daughter would step across the threshold from girlhood into womanhood. She recognized that there are many things that a girl in this stage of her development

should know, things that ought always to be told a girl by her mother; if she has a mother.

Mrs. Dawson had given much thought to the matter and had also prepared herself by reading such books and magazine articles as would best fit her to lead her daughter from girlhood into womanhood.*

So while they were both intent upon their work presently Mrs. Dawson spoke:

“Margaret, do you see that mother is lengthening your skirt for the second time this fall? You are growing into womanhood. Within a few weeks, at most a few months, you will become a woman, then you will be different. You will appear different, you will act differently about things, your mental attitude toward others will change, you will be through and through different.”

“Why, mother, how shall I be different, and what does it all mean to grow into womanhood? Does it mean anything more than getting taller and having one’s skirt down to her ankles instead of nearly up to her knees and doing one’s hair up instead of having it hang down one’s back with a big ribbon bow on it?”

“Yes, daughter, it means much more than that. Let me tell you just what it means to grow into a woman. I think I can best explain to you, daughter, by drawing two word pictures. Can you imagine a full life size panel of a twelve-year-old girl; and then can you imagine a girl stepping into that panel a living picture? As you look at the picture in the panel, note how ungainly, awkward, clumsy, the twelve-year-old is. She is in

*A book of unusual value to the mother is “Sexual Knowledge” published by the International Bible House, Philadelphia.

her ugly duckling stage of development. Perhaps you did not know that the story of "The Ugly Duckling"—that beautiful old folklore story—really sets forth the development of the ungainly girl into the beautiful, graceful woman. The girl's hair is just a little short wisp supplemented with big bows of ribbon. She is altogether unprepossessing. Of course, her mamma loves her and her papa too, but the rest of the world just gives her a glance and then passes on.

"Beside that, daughter, in another panel let us paint the picture of the same girl five years later. She is seventeen now, in her golden age of young womanhood. As our subject steps into the panel every movement of her body is personified gracefulness—the poetry of motion. Furthermore, every outline of her body is also graceful. The lines of that arm that five years ago was so skinny and bony, would now be the despair of the artist who would try to draw it in all its matchless beauty. And her coloring, note the delicate pink that mantles brow and cheek, and throat, and arms, that color is Nature's priceless rouge, the rich, red blood of good health shining through a faultless complexion. And did you see the eyes, Margaret, luminous and lustrous with the light of radiant young womanhood. You know, daughter, the eyes are said to be 'windows into the soul.' Let us look through this girl's eyes into her soul and as we peer inquisitively into the deepest recesses of her soul we see that transcendent quality of the soul of the woman *purity*. Looking again we see another all-pervading quality—*unselfishness*, the quality that makes woman a charming companion, wife and mother.

“Without stopping further to detail the qualities of her woman’s soul, let us just glance at her as she stands there the rich possessor of Mother Nature’s richest gift of womanhood; perfect in body and perfect in spirit, adored of all the world.”

“Oh mother, you must have been drawing cousin Jennie’s picture. I can just see her, it looks exactly the way Jennie looked when we were over there celebrating her seventeenth birthday last month, and that other picture of the twelve-year-old, mother, made me feel like laughing and crying both at the same time because that’s exactly the way I look and I know you must have been thinking of me and describing me, but if only I can grow into such a girl as you pictured in your second panel I won’t feel so sensitive about my present awkwardness.”

“Oh, you’ll come along all right. You don’t remember how ungainly and awkward cousin Jennie was when she was twelve. But mother remembers, and she fully believes that within five years her Margaret will be quite as fine a specimen of young womanhood as cousin Jennie.”

“Oh, mother,” cried Margaret, her eyes filling with happy tears, “do you think it possible that I can ever be as sweet and pretty as Jennie?”

“Yes, I think it altogether possible and highly probable, but remember that the real charm that makes everybody love Jennie so is not her beauty of face and her gracefulness, but her happy, winsome disposition and her kind and cheery words to everybody.”

“Isn’t this transformation wonderful, mother,” said Margaret. “Why, it’s almost like a caterpillar developing into a butterfly.”

"Yes, it's the same sort of process," said her mother, "and would you like to hear the secret of it?"

"Oh yes, I should think if one knew the secret of developing into womanhood, one could help."

"That's exactly the case," said Mrs. Dawson, "and here's the secret of it, as mother has just been reading in some of the medical books. The biologists and the physicians have been studying these problems for years and have recently discovered what it is that causes this remarkable transformation of the ungainly boy or girl into the full-fledged man or woman. The change is brought about through the influence of a wonderful substance which is prepared for that purpose in the sex glands. The sex glands of the woman are the ovaries, small bodies about the size and shape of an almond shell located deep down in the body, not very far from the front hip prominences and just a little toward the middle line from that. You remember, daughter, that mother has shown you the ovaries in the plants."

"Yes, mother, I remember it is within the ovaries that the eggs are formed. You also showed us the ovary of the chicken that you were preparing in the kitchen and I remember there were many eggs representing all sizes from nearly the size of an egg yolk down to tiny little eggs the size of a pin head."

"Yes," replied the mother, "the ovary has two kinds of work to do, first, to prepare the eggs which are matured in the ovary, and after fertilization by the father element as I described to you several years ago, the egg develops the new life."

"Yes, mother, I remember all you told us about it, it seems so very wonderful and interesting I shall never forget it."

"But," continued Mrs. Dawson, "the ovaries have another very important work to perform. This, that we have just mentioned, the preparation of the egg, is the work which the ovary does, especially for the woman or the mature female. But the other kind of work, the preparation of this wonderful substance which I refer to is of especial importance in the development of the girl from childhood into womanhood. This substance to which I referred is called an *internal secretion* because it is absorbed back into the blood. Now this internal secretion absorbed into the blood is carried in the venous blood up to the heart and coming finally to the left side of the heart is distributed all over the body wherever tissues are developing. The presence of this substance in the tissues controls the development of these tissues and causes them to take on the sort of development which results in the transformation of the ugly duckling girl into the beautiful young woman."

"Why, mother, the ovaries of a girl, then, are sacred to her womanhood, aren't they?"

"Yes, daughter, and that is why mother has told you this story of womanhood so you would always have that attitude toward this part of your body. *The sex apparatus of a girl is, as you say, sacred to her womanhood.* And do you see, daughter, that when a girl comes to have this feeling toward herself, as she surely will have when she once understands the plan of her Creator for the development of her womanhood, she could never be

misled by an older, vulgar-minded girl into habits of touching or even thinking about her sexual organs in such a way as to cause irritation or excitation of them."

"Yes, mother, I understand perfectly, and I cannot understand how any girl should ever do such a thing. There are some girls in the school who frequently use vulgar language that make us girls blush with shame. Surely those girls have not had these things explained to them by their mothers or they would not use such language as they do."

"No," said Mrs. Dawson, "it is really in order to guard you against the influences of those girls that I am explaining these things in such detail to you. The seventh grade teacher told me recently that they were worried about the possible influence of several girls in the school and wondered whether it would be wisest for them to speak to the mothers of the girls or to have a few little heart-to-heart talks with the girls themselves. Miss Jones asked me what I thought about it, and I advised her to adopt the latter alternative, and I think she is planning to do so. In the meantime several of us mothers are talking to our own daughters explaining these sacred truths of life, knowing that when once a girl really understands these great truths it will protect her from being misled.

"You see, daughter, if a little girl of ten years or older is touching or handling her sex organs in such a way as to irritate and excite them, it will seriously interfere with Nature's plan for her development, and instead of growing into a healthy, graceful, high-minded girl and young woman, she would develop into a nervous wreck

largely lacking in those womanly graces that are so charming to all the world."

"Oh, mother, I am so glad you told me these things, not that I would ever have done what you have mentioned, but it is a great satisfaction to know the plan of the Creator for one's development and to feel that one is doing right. It makes one happier to have that assurance."

THE PERIODS EXPLAINED.—A month or two after the above detailed conversation mother and daughter were again in the sewing room at the week's mending on a Saturday morning, when Mrs. Dawson said: "Margaret, there's another chapter to the story of womanhood that I would like to tell you this morning if you are ready to hear it."

"Oh, yes, mother, I shall be glad to hear it. I've thought over all the things you told me before about womanhood a dozen times in the last month. I shall never forget it and I asked Bertha if she knew about it and she did. Her mamma had talked to her almost the same as you did to me, and so we talked it over together. It all seemed beautiful and very wonderful."

"Well," said Mrs. Dawson, "this second chapter is no less beautiful and wonderful and it is very important for every girl fully to understand about it. Have you ever heard any of the girls speak about 'the monthly period' or about being 'unwell'?"

"Yes, mamma, I have, and couldn't make out what they meant and I wondered if they were 'unwell' why they were not home and in bed."

"Well, I'll explain it to you," said Mrs. Dawson. "You see this being unwell, as it is called, is not a real

sickness at all, but it's simply a periodic experience common to all womankind. Coming once every month, as it does, it is frequently referred to as the monthly period. When a girl really crosses the threshold from girlhood into womanhood, the experience which marks this change is her first monthly period. It happens about the time of the maturing of the first egg that leaves her ovaries. As this egg passes down the ovarian tube into the uterus the uterus is itself modified—more blood flowing through it and the inner lining changing somewhat. After the girl has developed into womanhood there are a number of years, during her unmarried young womanhood, during which the eggs will come down one each month into and through the uterus, or, as mamma used to call it, when she was explaining to her little girl, the little 'mother-room,' or 'mother-nest.' These eggs, not being fertilized, pass out. They are very tiny, so small that one of them could drop through the eye of a cambric needle without touching the sides, so there is no special loss in the passage of one or two ova per month. There is, however, another form in which a slight loss occurs. As the egg passes unfertilized through the uterus it finds no lodgment on the wall of the uterus and this inner wall, or rather a portion of the inner lining of the uterus is shed each month and as it passes away a few of the capillaries break, and so the girl or the young woman will notice a stain of blood upon her linen."

As Mrs. Dawson was explaining this to her daughter she noted that Margaret dropped her work in her lap and was looking with some misgiving and foreboding

straight at her mother. Presently she asked, "But, mamma, does this happen every month?"

"Yes, daughter, every twenty-eight days as a rule. But, daughter, this experience which is common to all womankind and which may not at first be very easy to become adjusted to, is your Creator's preparation of you for future motherhood."

"Oh," said Margaret, and Mrs. Dawson noticed that her daughter relaxed and assumed a very different expression, saying:

"Why, mamma, that is very different. You know I want to be a mother some time just as you are. I want some day to have a little baby all my own whose little, warm, soft body I can hold close to me."

"Yes, daughter," said Mrs. Dawson, "I want you to be a mother some day too. So when this comes to you, this staining of your linen with this first monthly period, if you will come to mother she will give you further instructions as to just how to take care of yourself."

Two months later Margaret came to her mother in the dining room one morning after breakfast and said: "Mamma, that that you were telling me about in the sewing room some weeks ago—that has come."

RULES OF HYGIENE DURING MENSTRUAL PERIOD.
—Then Mrs. Dawson went at once with her daughter to her room and gave her a little outfit of sanitary napkins and told her how to use them and how to take care of herself. Then she gave her daughter the following rules of hygiene to follow during the four or five days of her menstrual period:

I. Cleanse the external genitals each morning and

evening with tepid water as near to blood temperature as possible.

II. During the four or five days of the monthly period abstain from any strenuous exercise, such as dancing, skating, rowing, long cross-country walking, horseback riding, bicycle riding, or anything else than what would not be called gentle exercise.

III. During this period do not take a cold bath; and if in summer, of course, do not go in swimming on the bathing beach.

IV. Carefully avoid getting the feet wet; in fact, take especial care during these days to keep both hands and feet warm and dry.

V. Try to cultivate a spirit of happiness and contentment during those days.

Though one may feel both unhappy and discontented sometimes, one should restrain one's self and never give expression to any unhappiness, irritation, annoyance or discontent.

"Today, daughter, you had better stay home with mother. We can have some little heart to heart talks about life and what it means.

"But, mother, this is Friday and the seventh grade is to furnish the program for the whole school."

"Are you on the program?"

"Not this time, I came on last time, but I hate to be absent, mother," and Margaret showed signs of breaking into tears at the mere thought of an absence being recorded against her.

"Well, daughter, if mother thought it were really wisest for you to remain at home today, and much better

for your future health and wellbeing, do you think you could remain home happily and contented?"

"I suppose I could, mother, but suppose I stay home tomorrow instead?"

Her mother laughed, and, patting her cheek, said: "You know why, daughter, mother will write a note to Miss Jones and send it by Bertha." After the note had been sent across the yard for Bertha to take, Mrs. Dawson went upstairs in the course of her morning's work and found her daughter lying upon her bed with suspicious redness of the eyes. She made no reference, however, to that little matter and bringing one of Margaret's favorite volumes began reading aloud to her. Presently Margaret interjected a question and they got to talking and the first thing they knew it was nearly lunch time and Margaret was bright and happy again and they both went down stairs to hurry through the morning work that had been sadly neglected.

During that year mother and daughter had many opportunities on these first days of her monthly period to talk over life in all its phases and to answer the many questions which came to Margaret's mind regarding life.

SOCIAL RELATIONS.—During her first year in high school Margaret was in her fifteenth year, she came one morning to her mother and said: "We are getting up a sleigh ride and want to have it on Wednesday evening, there's a good moon and lovely sleighing."

"Are all the arrangements made?" said Mrs. Dawson.

"No, we're just making them," said Margaret.

"Why have you chosen Wednesday evening?" said Mrs. Dawson.

"That seemed to be the first evening we could get the team, it's engaged for tonight and Tuesday night."

"Well, is it necessary to have your party on the first open night? Why not Thursday or Friday, won't the moon be fuller on Friday night than on Wednesday?"

"Yes," said Margaret, "Friday night is full moon, but the sleighing may be all gone at that time."

"Is the sleighing disappearing so fast?"

"Why, no," said Margaret.

"Is there any good reason to suspect that the sleighing will be any poorer Friday night than Wednesday night?" asked Mrs. Dawson.

"Well, I suppose not, come to think of it."

"And there's another thing that's even more important than sleighing in the moonlight; namely, that Wednesday night, being in the middle of the week, would seriously interfere with your studies on Thursday. That objection would not hold good on Friday night."

"No, I see it wouldn't," said Margaret.

"What are your further plans?"

"Why, we were going to take a drive up through Lincoln Park, west to Garfield, and then back to Lake View and home. The boys think it will take about two hours and if we start at 7:30 we should get back at 9:30, and Mrs. Brown is going to have an oyster supper for us at that time, so we should be home very soon after 10 o'clock. Surely by 10:30."

Well those are very good hours. Who is to be of your party?

"Why, there are five couples of us high school young folks going and then the driver. Bertha and I wanted

a chaperone, but the boys said they 'didn't think that would be necessary.' They said, 'chaperones are always grumpy.' "

"What is your own personal feeling about it?" said Mrs. Dawson.

"Bertha and I both said that we thought it would be better form to have a chaperone but we didn't insist on it. However, when we were talking over it later, just Bertha and I together, we decided that there must be a chaperone because if we didn't have a chaperone some of the girls might say, 'Oh, yes, no telling what they did off alone without a chaperone,' and just to protect ourselves from anything like that we propose to insist on a chaperone."

"I think you are very wise," said Mrs. Dawson, "and if you and Bertha had not insisted I think that your mother and Bertha's would. I think you and Bertha have taken exactly the right viewpoint, you can have just as much wholesome, proper fun in the company of a chaperone as you can without one; and as you have already wisely concluded the presence of the chaperone protects you from gossip on the part of others who are not present.

"Mother wishes to give you on this occasion a little simple rule that should always govern your relations to your young men friends. The rule has only two words and may be stated, either *no familiarities* or *hands off*. If a girl always observes those rules and never permits any boy or young gentleman friend to subject her to familiarities it will save her a great deal of trouble as the months and years go by."

“You may count on me, mother, I am sure that even if you had not given me this rule that I would naturally have followed it. However, I am very glad you told me, because now it will give me the feeling that I know I’m right, while but for your counsel I would not have been absolutely sure that I was right. The kind of boys that Bertha and I go with would never subject a girl to any ‘familiarity,’ as you call it. Mother, I can’t imagine Bertha’s brother John, or my brother, or any of the half dozen boys that we associate with most, doing anything of the kind, they always seem so chivalrous and gentlemanly. But I am not so sure of some of the other boys; in fact, I have seen some of them do things and heard them say things that would have made me furious if they had said them to me. In fact, I overheard one of these boys say one day: ‘You’d better keep your hands off from Margaret Dawson, unless you want to get your head knocked off.’ I couldn’t imagine why he should say that because I have never shown *any* such fighting spirit as that.”

“Perhaps,” said Mrs. Dawson, “he knows that that’s what he would deserve and that you would be likely to give him what he deserved. No, I think, daughter, that a young woman only needs to stand mildly and graciously but firmly on the dignity of her womanhood, to be perfectly safe from indignities and familiarities on the part of her young gentleman friends. There’s another thing that I should like to tell you in this connection, Margaret. Some girls think that if they do not permit familiarities on the part of their young gentleman friends that they will make themselves

unpopular. While it is true that they will be less chased after by a certain kind of fellows, it is also true that the kind of young men who would be influenced against a girl because she is dignified and womanly are not the kind of young men whom girls like you and Bertha can afford to have anything to do with. The highest compliment that they can bestow upon you is leaving you alone.

* * * * *

A year later Margaret came home from high school one day and said, "Mamma, the girls were all talking today about Miss Doe, at least, that was what we called her last year. You know she was married in September. They have a little baby at their house now."

"Yes, daughter, I heard about that the other day."

"I couldn't see, mamma, why the girls thought it was so out of place. Can't any married woman have a baby without it being considered out of place?"

"Well, you know, daughter, what mamma told you about the little baby developing in mamma's body."

"Yes, mamma, I remember about that, also that the egg does not begin to develop until it is fertilized by the father element."

"I didn't tell you, daughter, that it requires nine months for the baby to develop within the mamma's body and that it requires a physical contact between the sex organs of the mother and the father to fertilize the egg."

Margaret was silent for some moments, evidently busy at a calculation. "Then this little baby must have begun to develop within the mother's body last March and this physical contact that you mention,

whatever that may be, must have taken place at that time."

"Yes," said Mrs. Dawson, "that's exactly what happened."

"But that was six months before they were married!" exclaimed Margaret.

"Yes," said Mrs. Dawson.

"I understand now," said Margaret, "I do not wonder that the girls were surprised and shocked. You see Miss Doe was one of our schoolmates. She was in the third year class last year."

After another period of silence Margaret said:

"Mother, when you were telling me last year about the sacredness of one's person and giving me the little rule, *no familiarity*, did you think of this that has happened to Miss Doe as a possible result of familiarities between young people?"

"Yes, Margaret, if Molly Doe had followed the rule *no familiarities*, she never would have had this experience," said Mrs. Dawson. "Do you see, Margaret, that the most sacred relationship in all human experience, namely, *motherhood*, has come to poor Molly Doe under conditions that make it almost a tragedy, or at least it would be so if she were very sensitive, and instead of making her inexpressibly happy, her motherhood comes to her under conditions that makes her humiliated and sad and actually tabooed by her own friends."

"Yes, mother, and as for me, I would rather die."

"That's the feeling that many a girl has."

WIFEHOOD AND HOME-BUILDING.—A number of years had elapsed and while Margaret and her mother had

many heart to heart talks, they concerned all sorts of social and economic problems and conditions.

But now Margaret was soon to be married. She had just celebrated her twenty-first birthday. Her old school friend, John Brown, had won her love and they had been engaged for nearly a year. They were to be married on the anniversary of the announcement of their engagement early in the month of June. It was only three days away now, everything was in readiness and the invitations had been sent out, the cakes were all baked, the wardrobe complete and while they had planned a simple little home wedding, still Margaret's part in the preparations had been so large a one that it had occupied every waking hour for the last three months. Mrs. Dawson sat by her open window on the evening in question. She was miles away and years away in her thoughts, living over again the happy days just preceding her own wedding. Presently she heard the rustle of a skirt beside her and knew that her Margaret had come for a little visit.

"Mother," said Margaret in a low tone.

"Yes, daughter."

"Were you thinking about your experience when you were married, mother."

"Yes, daughter."

"A week ago, mother, I was down in the depths a deep Prussian blue and full of misgivings about the new estate into which I am about to enter. I went to father about it. I didn't tell father that my real worry had to do with the new and altogether intimate personal relationships that must be established between wife and

husband. If these relationships are perfect in every sense, then happiness is likely to follow. If they are imperfect or marred in any sense, then unhappiness is likely to follow. Do you wonder, mother, that I was worried, fearing that perhaps something in my temperament might cause this close association to be marred and therefore might lead to unhappiness?"

"No, I do not wonder, daughter, because I had the same feeling as my own wedding approached. I found, however, Margaret, that these misgivings had been really groundless because there had been a very important fact that I had overlooked. I knew of these conjugal relationships and the whole matter was so absolutely foreign to all previous thought and experience that I worried as you have been doing. But as I said before, there was a great and important fact that I had overlooked, and that was that George Dawson, the man to whom I was to be married, was chivalrous, honorable, considerate, affectionate and loving. On the first night of our wedding he tactfully absented himself from the room for a little time on an errand at the hotel office. When he came back a quarter of an hour later I was snugly ensconced in my bed with the light turned low. During the whole month of our little vacation together my husband had such a beautiful, chivalrous attitude of consideration and affection that it dispelled every misgiving and I soon found that I could trust him absolutely. I am sure, daughter, that you will find that John Brown will have toward you the same attitude that your father had toward me during those first weeks of married life."

Margaret had been sitting on a foot-stool beside her mother. She got up and kissed her mother and said: "Oh, mother, you don't know how much assurance and confidence your words have given me. I know it will be all right now and I can see that I've been a foolish girl to do any worrying."

"Daughter, here's just one more bit of advice from your mother. Never forget that whatever your annoyances and distractions within the home may be, those to which John will be subjected in his business are probably many times as great as any that you have to bear, so cultivate the custom of keeping your little household annoyances to yourself. If there are cares and worries, don't let them show upon your face, keep all the care lines smoothed out. Meet John at the door every night, with a happy, cheerful welcome and minister to his comfort. Sometimes you will notice that he is especially tired, perhaps worried and irritable. Guard yourself and discipline yourself never to enhance these cares or worries by adding yours to them. On the other hand, study up little surprises and little happy things that will take his mind from his business and center it on the home. If you can succeed in doing this, you will be making a great contribution—the wife's natural contribution to the happiness in the home."

"Thank you again, mother," said Margaret, kissing her again. "Good night."

"Good night, daughter, and happy dreams."

CHAPTER FOUR

FATHER AND SON AS CHUMS

(To Be Used by Parents for the Proper Instruction of Boys)

This chapter explains in natural order the secrets of sex life, reproduction, the vital forces necessary to manhood, the age of puberty, the young man's periods, and the laws of healthful sexual life. Incidentally are discussed the obligations of social relations on the part of the young man and the "Four Sex Lies" regarding sex hygiene.

Somewhere between the ages of twelve and sixteen years, depending on the individual in each case, every boy enters the period of puberty. Puberty is that stage of male human life when the boy commences to leave the stage of childhood to enter that of manhood. During this period of puberty the boy undergoes wonderful physical changes—he grows taller, his lung capacity increases, his shoulders broaden, his voice changes and becomes deeper, the hair on his face and body grows coarser and darker, and, most wonderful of all, his sex organs enlarge and he gains the power of procreation. This change in the boy's life brings about a consciousness of sex and a feeling of independence and power. He feels that he is rapidly approaching manhood—he wants to be a man, to act as a man, and to do the things that all men do.

MOTHERHOOD AND FATHERHOOD EXPLAINED.—Mr. Brown and his eleven-year-old son, John, sat in their fishing boat out on the lake. They had just landed a big ten pound pickerel. It was about three feet long and game till the last moment. They had been trolling, John rowing the boat with a steady pull and as silently as an Indian would have done it. Finally there was a twitch on the line, then a strong tug and a sweep off to the side. Mr. Brown changed his position in the boat in such a way as to face his game. John stopped rowing and held the oars still in the water. Mr. Brown drew the line in gradually except when the fish made a dash toward the boat, in which he took in the slack as rapidly as possible. Finally, after the big catch had swept several times from side to side, it was brought near

enough to the side of the boat so that John received the word "ready" from his father. He quickly let go the oars and took up the landing net. Big as the net was, it was much too small for a fish of this size. However, as the fish was brought near to the surface of the water, John skilfully swept the net under and gave the pickerel a strong boost, the father acting at the same time, they landed the fish into the bottom of the boat. The hook had gone clear through the gill on one side so that it would have been impossible for the fish to get free. There was, however, great danger that the line would break and that he would carry off their tackle, subjecting them to the humiliation not only of losing their prospective Sunday dinner, but also losing their new and expensive tackle. Mr. Brown had finally to cut the hook loose from the gills of the big pickerel.

"Gee, isn't he a whopper," said John.

"He's certainly some fish," said his father. Mother will have to put that fish in the oven cornerways, when she bakes it."

"This is almost as much fun as shooting partridges or squirrels," said John.

"How would you compare it to football?" asked his father.

"Isn't it funny," said John, "that fishing and football, partridges and hockey, rabbits and basket ball, all give a fellow the same sort of a feeling."

"I suppose it's the old desire for 'war and the chase,' " replied the father. It's in our blood. You delight in it because you are a real boy and I delight in it because I haven't forgotten how I felt when I was a boy."

"Speaking about games and contests, and challenges," said John, "when are you going to accept my challenge for a sailing race? I'll bet you a rattlesnake skin against a new jack knife that I can sail down to the bridge and back, bring back a crabapple from that little crab tree that stands by the mail box and land on the shore of the bathing beach before you can."

"I'm only waiting for a sailing breeze," said his father, "the quicker it comes, the better, and I don't care whether it's a hard one or a light one, and you can be the judge as to what a sailing breeze is."

After the race John said, "Well, you didn't beat me very much, dad, anyway. If it had been half a mile further I believe I'd have passed you."

"Well, if it had been half a mile further coming back before the wind, it would have been half a mile further to the bridge against the wind and I'd have beaten you still more tacking against the wind, so it seems to me if it would have been half a mile further I'd have beaten you by six lengths instead of four."

"Well, I believe it was all in the boat," said John. "Let's change boats next time and then I can beat you."

"All right," said the father, "the first good sailing day we'll change boats and see what happens then. I'd have been glad to change boats today only you insisted on having the *Teal*, but you may have the *Kenyon* next time and I'll take the *Teal* and show you some funny stunts in beating against the wind."

A few days later John came in triumphant from the lake. He had been casting for bass, using live frogs for bait. He had a fine three pound bass, of which he was

very proud. "What do you think of that for a bass, dad?"

"I think it's as fine a fish as has been brought out of the lake this summer."

John was very proud, and while he didn't take it to show to the neighbors, he did take it across to the other cottage to show it to grandpa and grandma.

Following the custom of their summer camp, John took his fish out under a tree behind the cottage to clean it for tomorrow's dinner. He had caught it so recently that its heart was still beating when he slit the fish down the belly to draw out the internal organs. John called his father who was busy at the work bench near and showed him the beating heart.

"The rabbit's heart," said John, "doesn't look like this, does it? One side is thick-walled and hard and the other side thin-walled and if the rabbit hasn't bled very much, the thin-walled side is full of dark blood, but this heart doesn't seem to have any thin-walled side."

"No," said his father, "the fish's heart has only one ventricle."

"But you told me, dad," said John, "that the thin-walled side of the heart sent the impure blood to the lungs to be purified."

"So it does, son, in the rabbit, the dog, and all other hairy animals as well as the feathered animals. The chicken's heart and the rabbit's heart are very similar, in fact you could hardly tell one from the other. But the fish has only one ventricle. All the blood that comes to the fish's heart comes from the veins of the body and

is impure. This impure blood received into the auricle is sent out by the one ventricle into the gills to be purified. After it has been purified it passes throughout the body, is collected in the veins and brought back to the heart."

"There is always something to learn, isn't there," said John.

"Yes," said his father, "and you'll still be saying that when you're seventy years old."

"What are these whitish things that are right up along the backbone?"

"They are the testicles."

"What do they do?" said John.

"They prepare the semen or the fertilizing fluid."

"What's it for?" said John.

"Let me ask you some questions, said his father. "Do you know how a fish builds her nest?"

"Surely I do," said John. "She noses the white, smooth pebbles out of the sandy or muddy bottom of the brook or pond and works them together to make a little circle."

"What time of the year does she do this?" asked his father.

"Oh, along in the later spring time. Father, do you remember last spring when we were over here one day in May, I saw a mother fish right over her nest and though I didn't see just what she was doing, you remember you told me about it, how the little eggs poured out from her egg tube and egg chamber into the water over the pebbles and you told me how they are a little heavier than the water and sink down in between the pebbles

and later hatch out? And when we came in June there were several of the schools of minnows down at the bathing beach and you said probably one of those schools had hatched out from eggs that the mother fish laid in the nest I discovered in May. But what has this to do with that?"

"Listen," said his father, "this big bass that you have caught is a father fish or a male fish. After the mother fish has laid her eggs in her pebble nest the father fish must deposit over those same pebbles the fertilizing fluid from his testicles, or the eggs will not develop. It's just as necessary for the father fish to deposit the fertilizing fluid as it is for the mother to deposit the eggs in this nest. Both are necessary if new life is to start."

"Aren't fishes curious and interesting?" said John.

"Why, yes," said his father, "they are, but this that I told you about fishes is true for all animals."

"Are all animals that way?" said John.

"Yes," said his father, "it is a general law of nature."

"Then the birds' eggs must be fertilized, too, the same as fish eggs?"

Just the same," said his father.

"But the hen doesn't have a pebble nest."

"Quite true," said his father, "nor does the father bird fertilize the eggs in the nest. You see the fertilizing substance must actually get into the egg, but the bird's egg has a shell on it when it is deposited in the nest, so the fertilizing fluid must reach the egg before the egg reaches the nest."

"But, father, then it would have to reach the egg before it left the body of the mother bird."

"That is exactly what happened," said his father. "The father bird, which in the case of the chickens of the barn yard is the rooster, deposits this fertilizing fluid within the egg pouch in the mother bird, and it passes up the egg tube and fertilizes the egg before it passes down through the tube into the pouch."

"Oh, that explains," said John, "something that I never understood. But all animals don't lay eggs."

"No," said his father, "not all animals do lay eggs. How about the feathered animals?"

"They all lay eggs," said John.

"How about the fishes and reptiles, the scaly animals?"

"Well, fishes lay eggs, and do snakes also lay eggs?"

"They produce large eggs, but not all reptiles lay eggs, some of them hatch them within the body," said Mr. Brown.

"But the hairy animals like the rabbit and the dog and the cow, they don't lay eggs, do they?" said John.

"No," said his father, "they don't lay eggs, but they produce eggs. And these eggs of the hairy animals are so tiny they would surely get lost or destroyed if they were deposited in a nest of any kind outside of the body, so that nature has provided a wonderful nest for these eggs within the mother's body."

"And do these little eggs have to be fertilized, too?" asked John.

"Yes," said his father, "and in the same general way as in the lower animals that we have already described."

"Why, one could say then," said John, "that all animals come from eggs; and all eggs have to be fertilized before they begin to grow."

"Yes, that could be said," said his father.

John was thoughtful for some minutes. Then he finished cleaning the fish, rinsed it thoroughly, laid it on a platter which he had brought from the kitchen, then washed his hands and dried them, all the while having a look on his face that his mother sometimes called a "brown study." Presently he said: "Father, are we animals?"

"Well, what do you think about it," said his father. "what have we in common with the dog? Come here, Shep." Instantly Shep was alert and on the spot ready for anything. John began to look him over, much to Shep's surprise. "Well," said John, after a few minutes, standing Shep on his hind feet and holding his two paws and looking into his face, "Shep has a body and a head with a neck between them, and so have I. Shep has two eyes, two ears, and a mouth, and so have I. Shep has a tongue and two openings in his nose, so have I."

"How about his backbone?"

"Yes, he must have a backbone. I know the rabbit has, and the fish, and the squirrel, and I am sure I have so I guess Shep has a backbone, too."

"How about the covering on his body?"

"Why, he has a heavy coat of hair on his body, and I have a shirt, and khaki overalls."

"Ah, come now," said his father, "you might put things like that on a dog, too. We aren't comparing what you put on the outside of your body, we're comparing what nature gave you."

"Well, then, Shep has hair on his body and I have hair on my head."

"What's that on your arms," asked his father. "Would you call that hair?"

John looked at the back of his forearm and his wrist. "Why, sure enough, but that's not enough to amount to anything."

"It's not a question of whether it amounts to anything," said his father. "It's a question of whether it's there at all. Push your shirt sleeve up and see what you find." John did so and found hair on his upper arm.

"Now pull up your overalls and look at your thighs and legs; do you find any hair there?"

"Why, yes," said John, "sure enough."

"If anyone were to ask you," said his father, "whether your natural covering was hair, feather or scales, what would you answer them?"

"It certainly isn't feathers or scales, so I would be classed with the hairy animals."

"That's just the way we class you," said his father. "But you asked me a minute ago if we were animals, what had you in mind?" asked his father.

"Oh, yes, I know now, I had nearly forgotten what I was going to ask. We said a little while ago that all animals start from eggs, and that the eggs of the hairy animals develop within a little nest in the mother's body. If we are animals we must start from eggs and that reminded me of what mamma told me when little sister came. I asked her where baby sister came from and she said, 'that she came from mamma's body, that she grew for nearly a year there in mamma's body in a tiny little soft, warm nest that God made for that purpose,

and that after she was all ready she was born,' so it's the same isn't it, dad, for all animals?"

"It's the same for all of the higher animals," said his father.

"In all these other animals the eggs had to be fertilized before they began to grow. Is that true for our kind of animals, too?" asked John.

"Yes," said his father, "it is a law of nature that a new life cannot start until the mother has furnished the egg and the father has fertilized it. The mother must furnish the substance for the egg, and in the case of the birds the mother must work hard to make her nest, then she must furnish the eggs, which costs her no small sacrifice, and after that she must sit on the eggs for many days keeping them warm until they are hatched, and after the little birds are hatched she must take very motherly care of them for many weeks. Now, John, what is the father bird doing all this time?"

"Why, he helps to build the nest," said John, "then he brings food for the mother while she is hatching their little brood, and after the little birds are hatched the father bird helps the mother bring grubs and worms to feed them, and the father bird entertains the mother while she is 'setting.' I've heard the robin and the thrush and the cat bird and the mocking bird singing right near where the mother bird was on the nest, and I thought he was trying to keep her company and from getting lonesome and tired."

"That's exactly what he was doing," said his father.

"Did you ever see the male bird do anything else in the care or protection of their home?"

"Why I've seen them chase away other birds," said John.

"Would you say, John, that the male bird or father bird is a builder, provider, and protector of the home?"

"Why, yes," said John.

"So that's his part of the sacrifice, isn't it? Which of the two sacrifices most, the mother bird or the father bird?"

"It seems to me the mother bird sacrifices most," said John.

"Yes, you're right," said his father, "and that seems to be a law of nature, too. How is it among the hairy animals? Do you remember the buck and doe in the park in which you were so much interested last spring; they were mates, they were like man and wife. Which one of them took care of the pair of twin fawns that came in May?"

"Why, the mother did all the work," said John.

"What did the father do?"

"I didn't see him do much of anything," said John, "they didn't need any shelter in summer. In winter they were put into the park house, their food was the grass that grew and was ready for their browsing, so as builder and provider the buck deer hasn't much of a chance."

"How about protection?"

"Oh, that's so," said John, "I remember he was always around near the doe and fawns and any time any man walked across their deer park the buck kept midway between the stranger and his wife and babies, and whenever a dog came in he wasn't satisfied simply to stand between, he made for the dog and chased him clear out

of the park. I never saw a dog so big that the buck could not chase it; guess they were afraid to be caught on one of the sharp prongs of his horns."

"Take it all in all then," said his father, "you think the buck served his purpose?"

"I should say he did, because if he hadn't protected them both fawns might have been killed by dogs."

How apply all this to the human family, to folks?" said his father.

"Well, the father and mother build them a home, the father works hard in the city or in the fields, and provides food and clothing and other things that they need while the mother works hard to keep the house in order and to prepare the food and clothes."

"And as to the children," the father asked.

"The mother must furnish material for the little baby to grow on, during the months when it is developing in the little nest in her body. Then she must furnish it dinner from her own breast and take care of it until it gets big enough to take care of itself."

"And the father," asked Mr. Brown, "I suppose he's protector, too?"

"Yes, builder, provider, protector in this case as in the other."

TALKS ABOUT MANHOOD.—The following day John and his father were far up the river where they had gone casting for bass in one of the small lakes that lay beside the river and into which they had rowed through a narrow channel. They had had a good catch, they had eaten their lunch and would presently start on the long row back home.

"John," said his father, "do you remember what it was that started this talking about father fishes and mother fishes, father birds and mother birds."

"Now let me see," said John. "Oh, yes, do you remember those two whitish things we found beside the backbone of that big black bass that I caught? You called them testicles."

"I should like to tell you something more about the testicles," said his father. "Every boy of your age should know something about these wonderful organs and the doctors tell us that 'they are the manhood organs.' I explained to you yesterday that the testicles furnish the fertilizing fluid which starts the eggs to develop, but that is only a small part of the work of the testicles. These wonderful organs cause the development of the manly qualities in the boy and young man. Let me tell you about how a boy grows into manhood and the strength of maturity.

"When a boy gets to be about fifteen years of age he begins rapidly to grow in height, he gets taller, his shoulders get broader, and his chest gets deeper. He is developing his framework. Every boy should hold himself as straight as he can during this growing period so that his framework will grow straight and symmetrical. As a rule the boy is very slim and awkward and clumsy during one or two years, that is, during his fifteenth and sixteenth year, but during his seventeenth and eighteenth years his muscles develop wonderfully. Great heavy masses of muscle begin to grow on his shoulders and chest, on his upper arms and forearms, on his back and hips, on his thighs and legs.

“These muscles have to have rich red blood and so his heart begins to develop, a great thick-muscled heart beating away in strong, regular beats, sending the blood out from the heart in a thrilling, throbbing stream. In order that this blood should be purified the boy must develop a big pair of lungs, and this is what we usually find in a seventeen-year-old boy or young man. Then, too, the boy in his growing stage must have lots of nourishing food. In order to digest this food his stomach and digestive organs must grow also, so you see, my boy, that between his fifteenth and his eighteenth year, the boy acquires the physical powers of manhood. He becomes, or ought to become, powerful in his movements as well as skilful. He should be alert and ambitious, able to do things quickly and well.

“The secret of all this development, John, is to be found in the testicles. At the same time that the framework begins its rapid development the testicles begin also rapidly to grow and in the space of three years they get about twice as long, twice as wide and twice as thick as they were before. This makes them about eight times as large as they were before. But the rest of the boy's body is less than twice as large as it was before. The testicles must have some great work to do. The doctors have found that when the testicles begin to grow, they begin to make a wonderful substance which is absorbed into the blood and passing through the veins from the testicle to the heart it is sent out through the arteries, to the muscles and to the brain, and carries to these organs the wonderful substance that causes the development of the manly qualities.

"If a boy were to lose his testicles, that is, if they were taken away from him in a surgical operation, he wouldn't develop into the right kind of a young man, but would fall far short of it. He would grow up into a sort of a fellow but not into a splendid, aggressive, husky young man, ambitious, and efficient. Do you remember that great stallion that they have in the livery stable in the city? Do you remember the man who owns him drives out past here occasionally in a two-wheel sulky?"

"Oh, yes," said John, "and isn't he a magnificent horse?"

"I should say he is," said his father, "and do you know just why he's different from other horses?"

"No," said John, "I don't. I have wondered about that, I supposed he was just a different kind of a horse."

"No, he's the same kind of a horse, only he has his testicles. You know the work horses are either mares or geldings."

"Yes, I know that," said John, "and I asked Mr. Hanson one day what he meant by a gelding. He said the horse had been 'cut,' and I didn't know what that meant, so I didn't ask any further."

"Mr. Hanson meant that the gelding had had his testicles removed when he was a young colt. They speak of a horse having been treated in that way as having been 'cut,' but the doctors say 'castrated.' Two young horses two years of age may be exactly alike in every respect until the veterinary surgeon comes and castrates or cuts one of them. From that day forth these young horses develop differently. The uncastrated

one grows up into the great splendid stallion such as the one we have referred to, while the castrated one grows up into the docile, plodding work horse such as Mr. Hanson drives with his mare, Fanny."

"Fanny had a colt this spring."

"Yes," said Mr. Brown.

"But Dick, the gelding, could not be father to that colt, could he," said John.

"No," said his father, "I presume the father to Fanny's colt is that big stallion in the city."

"Oh," said John, "the big stallion is kept to be father horse for many little colts?"

"Yes," said his father, "this great stallion is a pedigreed horse with many noble ancestors whose history dates back perhaps two or three hundred years or even more."

"They don't ever castrate boys, do they, father?"

"No," said his father, "not these days, but the time was, two thousand years ago, when they castrated boys. That was an age of barbarism, and it was the custom of that barbaric age that when one nation went to war with another the victorious army would batter down the gates or scale the walls of the vanquished city and having gained entrance would massacre the men that had not already fallen in battle and take away the women and children into captivity and sell them into bondage. The boys thus sold into bondage were as a rule castrated, just as Dick the gelding, and for the same purpose really, because they were slave boys and the men who bought them wanted them to be just docile, beasts of burden, easily managed and controlled, so they had them castrated.

"These castrated boys grew up not into men but into eunuchs. But the eunuch is just as different from a real man as Dick is different from the stallion.

"Now, John, while this matter that we've been talking about concerns boys of today in a very vital way, I want to tell you something. In every school, as for example the grammar school, there are a few boys who, misled by some vulgar minded older boys, are taught by those boys to play with their sex organs, irritating and exciting them. This habit, which we call 'self-abuse,' seriously interferes with the boy's development of the manly qualities. He is almost sure to grow into a little namby, pamby sissy boy if he becomes a slave to the habit of self-abuse.

"While a little boy does not lose any fluid, he will, when he gets about fifteen years of age, begin to lose fluid. This fluid which the fifteen-year-old boy loses when he does this act of self-abuse is the fertilizing fluid or semen, which ought to have been retained in his testicles. After it is lost the testicles must prepare some more, and to do that they draw upon the blood of the youth for material from which to build this fertilizing fluid. This makes the blood of the boy thinner and poorer as the weeks and months go by so that he doesn't develop as big, hard muscles or as active a brain as he would have developed if he had not been the victim of this bad habit."

"Dad, do you suppose," said John, "that mother had this in mind years ago when, as I started to go to school, she told me that sometimes vulgar boys in school not only tell vulgar stories, but even teach little boys vulgar

habits, and that she hoped that her boy would never be led in any such habits, and she hoped that he would never touch his sex organs to play with them, nor permit any other boys to do so? She didn't explain why, only she just warned me against it. But I knew mamma was always right about things, so I have always followed her advice. Now that I know why, I am so glad that she warned me because I have known that some of the boys were doing that and I remember now that they are the mollycoddles of the school. They are not on our football team, or our basket ball team, or in our baseball team, and in such games as 'Tom, Tom, pull away,' they are no good, they're always the first ones to get caught."

"It makes me very happy, said Mr. Brown, "that my son has been clean in his habits; it means so much to manhood. Now do you understand, just what I meant when I said that the testicles are the *manhood organs*?"

"Yes," said John, "I understand it."

TALKS ABOUT A YOUNG MAN'S PERIODS.—Four years have elapsed since Mr. Brown had the talks with his son which are set forth in the preceding pages. John is now fifteen years of age and growing about an inch a month. His appetite is nearly insatiable. He eats three square meals a day and at least three lunches. He is tall and ungainly and shows a little tendency to prefer lying in the hammock to mowing the lawn or spading the garden. He is a little bit less active in athletics than he was a year ago. The father understands well the significance of this. He knows that his boy is following the same line of development that

every healthy normal boy follows and that he is really stepping across the threshold from boyhood into manhood. Lifting himself almost directly upward from a state of his barbaric blundering, blustering boyhood into chivalric young manhood.

Mr. Brown realizes that he has a great duty to perform for his son and that the responsibility is one which should not be shifted to other shoulders. While he could take his son to the family physician who is trusted and loved by every member of their family, knowing that this loved confidant of the family would be quite willing to tell John all the things that he needed to know regarding the experiences of the young man, or on the other hand, he might ask the scout master to impart this instruction assured that high-minded young business man would do this service for John and his parents in the right spirit. Still Mr. Brown feels that inasmuch as he knows these facts himself, and has already talked with John frankly about the great fundamental truths of life, that it would be really better for John to receive this instruction direct from his father than from any other living person.

* * * * *

It is summer time. According to their custom, the Browns are at their summer home. While there is plenty of room in the cottage for John, he has moved into a tent in the woods near by. He has worked all the morning at the bench making a canoe. Several members of the family are taking their siesta after dinner. John is sitting in front of his tent under the shade of a big oak tree studying his scout manual. A few weeks

before he had received his promotion to the rank of first-class scout and is to have a patrol of twelve year old boys the following September.

Mr. Brown, coming from his siesta in the hammock, takes a camp chair near John, and, noting John's employment, remarks:

"Well, John, I notice you have been taking a great interest in scouting; I am delighted to see this. Scouting introduces the city boy to conditions which tend to develop the most manly qualities; the same kind of conditions which developed the sterling manhood of their grandfathers in the early days of our country. Your grandfather was a real scout in the sense that all pioneers in the far West were necessarily scouts by instinct and training if they wished to stay alive. I have told you some of our pioneer experiences in the West. That western ranch was just across the Platte River from Colonel Cody's great ranch—but I didn't come out here to tell you more stories about scouting in the far West, though I was mixed up with a good deal of that in my boyhood. I came to find out how much of a real scout you are. What time does the moon rise tonight?"

"It rose about an hour after sundown last night. It will be nearly two hours after sundown tonight as the sun sets at about 7:20. It would make it not far from ten minutes after nine tonight that the moon would rise."

"Good work," said his father.

"Is the moon waxing or waning this week?"

"It wanes for about two weeks after the time that it rises as the sun sets. During the first week of its waning

the early part of the night is made light and beautiful by the moon."

"Well, the moon keeps changing then?"

"Yes, it takes just four weeks to make a complete circle of changes."

"Here's another question, John, are there any tides here on this lake?"

"No," answered John, "but there is a change of level. A strong wind up the river raises the level sometimes as much as six or eight inches, while a strong wind in the opposite direction will slightly lower it."

"Anything regular about these changes?"

"No, it varies with the wind," said John.

"How about the tide?"

"Very regular," said John.

"So much for periodical changes in moon and tide," said Mr. Brown. "Do you know anything about periodical changes among living things?"

"The birds build nests in the spring," said John. "Nearly all animals have young in the spring, and the trees put out their leaves in the spring and these leaves fall in the autumn; and the plants bloom in the spring and ripen their seeds in the autumn."

"Very good," said Mr. Brown. "You evidently have the accurate observation of the real scout. Keep it up. Never let anything get by you. Keep your eyes open for these big facts. You don't know what day or hour the knowledge of some of these facts may be of the greatest advantage to you. Did you know, John, that we men have a periodicity in our lives similar to that in all Nature?"

"Periodicity!" said John; "I'm not sure that I know exactly what periodicity means."

"Well, if I asked you about periodicity in the life of a tree, what would you say?"

"Its life seems to go round in a circle," said John, "and this circle lasts a year and makes a fresh start each spring."

"That's the periodicity of its life," said the father. "How long is the period?"

"One year," said John.

"Do you remember, John, that just before we left the city to come here you wanted Bertha to go with you on one of your long Saturday hikes and she said that much as she would be delighted to go, she thought she'd better not go with you on that particular day, she'd go with you some other time?"

"I remember," said John, "and I was sore about it, 'cause I thought it was just a notion she had and I began to urge her and tell her it was all nonsense her not wanting to go, that would be the only Saturday I could go with her, as we would have the patrol along on the hikes the other Saturdays, and she simply said she was sorry and wished she might go, and then went into the library to go on with her studies."

"Then what?" asked his father.

"Then mother called me to her and said, 'John, whenever Bertha answers that she doesn't think she'd better do this, that or the other thing, whatever it may be, it is better for you, a young gentleman, not to repeat the request. You know Bertha always delights to join you in your excursions and that she has some very good

reason for not wishing to go tomorrow.' And when I said, sort of sore, that I didn't see what sort of a reason she could have, mother said that Bertha was in one of her periods. Of course, that didn't mean anything to me, but I didn't ask any more questions for fear it might make mother annoyed with me."

"Well," said Mr. Brown, "as a young man you should know about this matter and let me explain to you that your sister, like every other girl of seventeen, has what women refer to as 'a period' every four weeks. It lasts four or five days and during that time they are in a physical condition that makes it unwise for them to undergo severe physical strain or exposure. It is at these periods, my son, that the egg is matured in one of the ovaries and comes down the egg tube into the uterus, and about that same time perhaps a little before or a little after, the uterus or the "egg-nest" within the body of the woman also undergoes a change, and as a part of this change a little blood is lost that oozes out of the surface of the lining of this egg-nest or uterus. Do you see now, that it must be very important for a young woman or girl to take great care during that period neither to undergo severe physical strain nor exposure?"

"I see," said John, "and I see too, father, that a girl can't very well explain any further than simply to say that she is 'sorry she can't go to the dance or can't go in swimming or can't go for a hike.' That's all very clear," said John, "and Bertha must have thought I was a cad," said John.

"No, I don't think she thought anything like that," said his father; "she simply knew that you didn't under-

stand and she didn't care to explain any further than she did, probably knowing that her mother or I would explain to you."

"So that's the periodicity in the woman's life, is it?" said John.

"Exactly!" said his father.

"And that's what you were driving at when you were asking about moon periods and tide periods and tree periods."

"Yes," said his father; "I wanted you to see that all things that change at all change either regularly or irregularly. If regularly, then we may refer to the change as a cycle or a period and the whole thing as a periodicity in the life of the human being or plant, as the case may be."

"Have men a periodicity in their life?" said John.

"Yes, and it is really the periodicity in the life of the man that I wished to discuss with you for a few minutes," said Mr. Brown.

"When does it begin?" said John.

"It begins very soon after the youth steps across the threshold from boyhood into manhood.

"It comes about in this way. Deep down in the body, just above the testicle which you know about, but within the body are two little bladder-like glands, each attached to the tube that comes up from the testicle. These little bladder-like glands begin when the boy is fifteen or sixteen years of age to prepare a sort of albuminous fluid. The purpose of this, so the doctors tell us, is to furnish nourishment for the germ cells that are the important part of the fertilizing fluid from the

testicle. Now, these little bladders gradually accumulate this albuminous material until they are so full they can hold no more, when suddenly they simply empty out. Nature has a way of emptying full bladders, as you know. The urinary bladder must be emptied every few hours. These little bladders that I have just described usually empty every few weeks, perhaps the period may be a two weeks' period or it may be four or six weeks with different men; and in the same man under different conditions of life, the length of the period will differ.

“Now, there's a curious thing about the emptying of these little bladders. When the urinary bladder empties, we are conscious of it before it empties—we are conscious of a ‘call of nature’ and we consciously prepare for the emptying of the urinary bladder, but these little albumin sacks empty without any warning, and, curiously enough, perhaps wisely planned for on the part of the Creator, they empty right in the middle of the night as a rule. The young man suddenly awakens from sound sleep or perhaps from a restless, dreamy sleep and finds that something is pouring out of his sex organs. The first time that he has this experience, he may wonder if the fluid is from his urinary bladder, but he usually has no difficulty in making up his mind that it is not from the urinary bladder at all. Then he naturally thinks of his sex apparatus and assumes that the fluid comes direct from his testicles. As a matter of fact, only a small portion of it comes from the testicles, most of it is from these little albumin bladders.

“The purpose of this, the doctors tell us, seems to be to relieve the tension in the bladders of the sex system.

It is a perfectly natural experience that men in all lands and all ages have experienced, so there is nothing to worry about at all.

"However, many young men, not understanding that it is natural and that others experience it, too, begin to worry about it. They think that all of the fluid comes directly from the testicles and that they are subject to some sort of a sexual weakness. This naturally makes them worry.

"I have explained all these matters to you, my son, so that you will understand this matter when it comes into your own experience as it may almost any day. When you remember that it is perfectly natural you see there is no occasion for worry, the best thing to do is simply to forget it, pay no attention to it."

"If this comes in the night," said John, "I should think it would soil one's linen and perhaps even the bed linen."

"It does," said his father, "but you need not be embarrassed by that, because your mother understands about it fully and she would think no more of seeing the mark of this her son's period upon the bed linen than she would if she saw a stain left upon your sister's linen by her period."

"We are certainly gotten up in a curious and wonderful way, aren't we?" said John.

"Yes," said his father, "and the more we learn about it the more interesting and wonderful it all seems. There is just one little matter that I wish to call your attention to while we are talking about this," said Mr. Brown. "As a rule the day or so before the young man experi-

ences this 'nocturnal emission' or 'wet dream,' as some of the fellows call it, he has a feeling of restlessness. Some fellows are irritable on such occasions, others simply restless, and if a young man is in school he may have a little difficulty in concentrating his mind on his lessons the day before his nocturnal emission comes.

"This is all a part of his period. He is reaching a sort of a sex climax. It's like the waxing of the moon, with this important difference, while the moon requires as long to wane as to wax, as long to get empty as to get full, these little bladders that we are talking about may take two, three or four weeks to fill up, and that many seconds to empty.

"Now, during this day, before the emptying of the bladders relieve the tension in the sex organs, the young man is restless and perhaps irritable and lacking in power of concentration. He feels like a caged lion. It is very important for him to understand about this because at such times he is very likely to have his thoughts directed to sex matters. He may even have sensuous thoughts come into his mind. If he harbors these sensuous thoughts he is sure presently to experience sexual excitement or even sex desire, which the young man in his middle teens or we might say any unmarried young man, should carefully avoid. Now here are two simple and practical little rules, my son, that your father and many other men have put to the test, and we want our boys to have the benefit of our experience in this matter.

"Control the thoughts.—Do not permit the thoughts under such conditions ever to dwell upon sex matters. Always divert them by sheer will power, if necessary

into channels far removed from anything sexual. Work some problems in mathematics, for example.

"Get the muscles tired.—You feel like a caged lion; you don't need to act like one, but you can get out on the football field, or the basket-ball court, or the tennis court, or you can mow the lawn, or spade the garden, or saw wood; or if all of these are lacking, do something to fatigue the muscles, and if worst comes to the worst, you can take to the road and fields for a long hike and keep at it until the muscles are so tired that you can hardly put one foot before the other, then go to bed, and in your muscular weariness you will go to sleep almost as soon as your head strikes the pillow. During the night the chances are very favorable that nature will relieve the tension in the sex bladders and that your period will have passed normally.

"If you should ever have any experience, my boy, that you do not understand, feel perfectly free to come to father and ask about it. I may not be able to explain it, but if I can't, we know where we can go—to our old family physician, the man who stood by your mother when you came into the world. We'll go down to his office and ask him, he'll explain it all to us."

"Was that Dr. White that you refer to?"

"Yes."

"He's the doctor who came to take care of mamma when little Jennie came, too, isn't he?"

"Yes," replied his father, "and he's the one that came to take care of mamma and little baby Bertha seventeen years ago. Anything that you wish to know about any of these problems, if I can't answer them,

Dr. White will gladly do so. Well, I'll have to go and work in the vineyard awhile; so I'll leave you to your scouting."

TALKS ABOUT CHIVALRY AND SOCIAL RELATIONS.—Two years have elapsed since the above recorded talk between John and his father. John is now seventeen. He has just finished his third year in high school. He is beginning to get into society and while he has usually gone with Bertha, his father has noticed that on one or two occasions recently he has gone with one of the classmates who is just his own age. Mr. Brown realizes that there are some things that his son should know about and some instruction that he should receive at the beginning of his experience in society, so he hands his son a book one day soon after they had gone to their summer home. A week later, he asks John if he had read the book, *Men of Iron*.

"Yes, fine story," said John.

"What did you think of Falworth?"

"He was splendid," said John. "These stories of the days of chivalry, when knighthood was in flower, always thrill me. I don't know as I shall ever get tired of them. The stories of King Arthur and his Knights of the Round Table, of Sir Galahad, and Sir Launcelot were meat and drink to me five years ago, and this story of *Men of Iron* took me back to the days of my childhood."

"What did you especially admire about Falworth?" asked Mr. Brown.

"First, the fact that he always stood for a square deal. He was magnanimous even to his enemies when

his own life might be at stake, and finally, his beautiful, honorable, manly attitude toward womankind."

"Do you know," said his father, "what term we apply to just this attitude?"

"Why, I think of two or three terms that might be applied to it, but just what term do you refer to?"

"We call this attitude towards womankind which Myles Falworth so beautifully illustrated, the attitude of *chivalry*. The reason of that is that when our race merged from barbarism into chivalry the chivalrous or horsemen or knights, who were the men who lived in castles and usually spent a portion of their time at the court of the king, came to recognize that woman should not be a chattel or slave. They recognized her mental endowments and her spiritual capacity, and raised her to a high and noble position; in fact, woman was at that time in the history of our race lifted from the position of menial service to the position of lady of the castle. This, of course, was true not of the daughters of the peasants, but only of the daughters of the knights. It was the women of the castle who were thus exalted.

"Society began at that time to devise many formal social rites and ceremonies. These for the most part having origin in the king's court, spread rapidly to the lesser princely and baronial courts and thence through all the castles where the nobility lived. This was the origin of the modern society. Most of our social customs date back to this period.

"Now when a boy begins to go into society and to be the escort of his girl friends to various social functions either formal or informal, it is very necessary that he

know some of the fundamental principles that should govern these relations. All of the girls who come into any sort of relationship with the young men may be classified into two groups: first, those of his own social class, as for example, his girl classmates in the high school, his girl company to various social gatherings will naturally be drawn from these girls as of his own social class, his high school or his Sunday school, for example.

There is a very definite social law that is everywhere recognized, which should govern the young men in these relations.

“TREAT EVERY GIRL IN YOUR SOCIAL PLANE THE WAY YOU WOULD LIKE TO HAVE THE OTHER FELLOW TREAT YOUR OWN SISTER.—The first question that the young man asks in this connection is how would he like to have his own sister treated by the other fellow, and here is the answer: He wants his sister treated like the lady she is. He would not have her subjected to any familiarities or any indignities that would humiliate her womanhood. So the young man must strictly follow the law which he would lay down for his sister’s young man friends. Stated very briefly, this social law is: *no familiarities or hands off*. No chivalrous, honorable young gentleman would touch the person of his girl friend with his hands or in any other way subject her to undignified familiarity. He will always be deferential and courteous, protecting her from danger, if necessary by endangering his own life.

“There is a physiological reason for this law. It is a physiological fact that if a young man fondles the person

of his girl friend he is very certain to experience sexual excitement himself and he may arouse a similar condition in his girl friend. Such a situation between young people is not only futile and foolish, but in the highest degree unwise and can only end in humiliation if not in actual disgrace and scandal, for both the young lady and the young gentleman.

"The other class of girls referred to above are those who do not belong to the young gentleman's social circle. The lewd girls of the streets and houses of ill repute. The young man does not, of course, go out of his way to meet these women, but they are very likely to thrust themselves upon him, in a brazen way accosting him on the street, perhaps. This subjects the young man to the necessity of determining very positively what his attitude shall be toward these lewd girls. Here is a very good rule: Any girl who by any chance may cross your path who is not a good enough girl to associate with your sister, not a good enough girl to be invited to your home to meet your parents, or for you and your sister to spend an evening at her home, meeting her parents,—if she is not a good enough girl for this, I say, she is not a good enough girl for you to have anything to do with. Any association whatsoever with such a girl or woman can only result in humiliation, shame, scandal and perhaps in disease, degradation and death."

"Why! are those girls diseased?" asked John.

"Yes," replied Mr. Brown, "physicians tell us that 'all lewd girls and women are diseased some of the time and some of them are diseased all the time.' The dis-

eases which they have are contagious and are readily caught by any man who has any physical contact with them. One of these diseases called syphilis has been known and feared for ages past. A young man may catch that disease on his first contact with a lewd girl. She may herself have recently caught the disease and may not realize that she has it. One symptom of the disease is sore throat, a peculiar kind of sore throat with white mucous patches. During the time a person has this symptom, the moisture from the lips is as venomous as the poison of a rattlesnake. If a fellow at a public dance, for example, were to kiss such a girl just in fun and have no other physical contact with her than that, a bit of moisture from her lips gaining access to a weather check or "chap" on his lip could easily give him that terrible blood disease, syphilis, which would not only wreck his life but might unfit him absolutely and irretrievably for home building and fatherhood. Such a calamity would of course be far worse than death. The usual way in which this terrible disease is caught is in sexual intercourse, but whether caught in that way or in a kiss, the final result is the same."

"Why, father, I should think that a person with the mucous patches of syphilis might contaminate a public drinking glass or a public towel so as to make them dangerous for a well person to use."

"That is quite true, my son," said Mr. Brown. "And in several states of the Union the public drinking glass and the public roller towel have been outlawed. Furthermore, now that we are discussing this point of public sanitation, every person who uses a public water closet

should take pains to protect himself against touching the seat. This can be easily accomplished by laying strips of toilet paper upon the seat. So we'll sum this part of it up by saying, never use a public drinking glass if it can be avoided. If it cannot be avoided then rinse it repeatedly and finally fill it brimming full and put the lips directly into the water not touching the edge of the glass. Never use a public roller towel if you can help it; better simply let the water dry on face and hands than to use a soiled public towel.

"There is another disease that is, if possible, more terrible than syphilis about which I must tell you something. I refer to *gonorrhœa*, or as it is familiarly termed by the public 'clap.' This is a catching disease that infects the tube of the penis, or the urethra. Our family doctor told me a few weeks ago in response to my question about some of these matters that the more the physicians find out about this loathsome disease, the more they fear it. Until comparatively recent it has been looked upon of not very serious consequence; but within the last few years they have discovered so many terrible things that can be attributed directly to the gonorrhœa or clap infection, that some physicians consider it even worse than syphilis. It can produce in the young man serious local infections of bladder or kidneys, or joints, or heart, that are very difficult to control and almost impossible to cure. The testicles may become infected with great danger of destroying their procreative power. Should this happen to the young man he becomes sterile and unable to beget sons and daughters. In other words, fatherhood becomes an impossibility.

“But this is not the worst. Even a very light case of clap or gonorrhoea may result in an infection of the prostate gland. The germs getting access to this gland may go into a sort of resting stage and remain alive though dormant, for several years. The young man thinking that his disease is cured within a few weeks after he caught it, may even forget years later that he ever sowed a crop of wild oats and may woo and win for his wife a beautiful, pure girl. A few weeks or months after their marriage the dormant germs may become awakened and reinfect him before he realizes what has happened. The infection may pass over to this young wife and result in ruining her for life. Dangerous as the infection is to the man, it is even more dangerous to the woman because of the difference of the construction of her organs and it is quite likely to result in the infection of her deeper organs in such a way as to make it necessary for her to go to the hospital and have these deeper organs removed. If both ovaries are removed, or both tubes, it makes motherhood, of course, absolutely impossible. Furthermore, the woman is almost certain to be an invalid for life. Such a thing would, of course, be a calamity, a tragedy. Death is much to be preferred to such a life. Now when we consider that the young wife was subjected to this worse-than-death as a result of perhaps one little escapade of her husband during his youth, one little crop of wild oats, it must make it very plain to you, my son, that there is simply nothing for us men to do but live what is called the continent life, which means no sexual indulgence at all before marriage.

“The young man, then, who would be every inch a man must be absolutely clean in his own personal habits. He must be chivalrous to all womankind and must live a continent life, having no relationship whatsoever with lewd girls and women. If he will live that sort of a life in his youth, he will be laying the foundation for later happiness, health, wealth and a family of fair daughters and sturdy sons who will carry his name and his memory down to posterity.

“This sounds a little bit like a sermon, doesn’t it, John. But I haven’t told you these things to debar you from any legitimate privileges, but I have told them to you because I love you more than I love my own life.”

John’s eyes filled with tears, not puerile weak tears, but manly tears that showed the deepest manly feeling and extending his hand, he grasped his father’s extended hand and said, “Father, I shall be grateful to you as long as I live for these words of wisdom.”

CHAPTER FIVE

THE HUSBAND AND HOME BUILDER

Marriage has for its purpose the founding of a home, and the home is the unit upon which our social structure is built. The community can never be better than the average of the homes which compose it.

Every young woman and every young man, therefore, should live with the idea of giving their future offspring the best possible advantage in life. In choosing her husband the young woman should consider whether his character is what she would like to see copied by her children. What a child inherits by birth determines whether it will be easy for him to live right or wrong.

As great a degree of chastity should be required of a man as of a woman, and only by demanding this can the standard of morality be raised.

THE HUSBAND AND HOME BUILDER.—Mr. Brown is seated in his library in their city home. The fragrance of the early June roses floats in at the open window. He hears a quick step approaching the library and his twenty-three-year-old son, John, now a stalwart young business man, stops a moment at the door and says:

“Father.”

“Come in, my son,” said Mr. Brown. “Well, I suppose you’re counting the hours now, my son.”

“Yes,” said John, “seventy-two hours more and I will stand before the altar to be joined in the bonds of holy matrimony with Margaret Dawson.

“That will be a very happy occasion,” said Mr. Brown for everybody concerned, of course, especially so for you and Margaret. I have known Margaret since her babyhood; there never was a purer, sweeter girl and I can hardly imagine that there could be a more efficient, charming young woman. You have certainly drawn a prize in Margaret Dawson.”

"Nobody realizes that better than I do," said John. "The only thing that's worrying me now is my feeling of unworthiness of so splendid a girl."

"So far as cleanliness of life is concerned," said his father, "there surely is no feeling of unworthiness."

"No," said John, "thanks to the wise and tactful leading of mother during my little boyhood and of yourself during my youth and young manhood, I am conscious of being wholly worthy of even so spotless and beautiful a character as Margaret Dawson. But some way or another I am feeling the burden of responsibility for the support and protection of a wife; and wonder if my efficiency as a business man is equal to her efficiency as a home builder."

"Personally," replied his father, "I have no fears regarding your efficiency. A young man who is so temperate and industrious and simple in his habits, so honorable, aggressive and well-trained as you are surely need have no fear about his efficiency. It is a wholesome feeling for any young person to be somewhat concerned about making good because that concern will spur him on to do the best that's in him, while over-confidence and complacency might lead the young men to settle back into a condition of supine inactivity, never to amount to anything."

"I believe you are right, father, as usual, and I am much encouraged. You can trust me for not relapsing into supine inactivity, I mean to hustle for all I am worth for the next twenty-five years.

"I wanted especially tonight, father, to ask your counsel regarding the new estate into which I am about

to enter. You have on so many occasions given me wise counsel that I instinctively turn to you for counsel at this time."

"It is very gratifying," said Mr. Brown, "to realize that you have this attitude toward me and my counsels."

"In the first place, from the first week of your return from your wedding trip, let me counsel you to put the household upon a definite allowance, and while it should not be niggardly, on the other hand, it should not be lavish. This amount, whatever you and Margaret fix upon, should be given to Margaret either in weekly or monthly installments for her to use in the household and for her personal expenses, and for her alone to be responsible for its expenditure. There are several good reasons for this method of financing a home. In the first place, women are proverbially better managers, especially in small expenses, than men are, and particularly is this the case when they have actual cash in hand and a definite amount to spend, they very early learn to economize this money and spend it most wisely and discreetly. The women who are extravagant are as a rule women who do not have a definite allowance and who go to the large stores and order things to be 'charged.'

"Always remember, my son, that the wife is the head of the home. While the husband and father is the head of the family and represents the family before the world, politically, legally, financially, etc., within the home and socially it is the woman who leads. She is queen of the home and the husband and father should always defer to her in every question of internal arrangement, government, disciplining and financing within the home. When

a young wife is accorded this position in the home and society and is made the financial manager of the household on an adequate and regular allowance, she rapidly develops, as a rule, a rare efficiency in these matters, destined to not only relieve the husband of a large amount of care and worry which some husbands assume to shoulder, but also to give the husband a feeling of security, and complacency and real rest in his home. Whenever he turns his face towards home from his office at night, he has no fear of being confronted there with a tale of woe and disorder. Everything is in order, everything is quiet and restful and he has no worry about household bills, he knows they are all paid and the credit of their 'firm' almost unlimited.

"Here's another thing that a young husband should have brought to his attention. You know, of course, that the woman has her menstrual period once every four weeks. It is one of the peculiarities of this period among women that there is likely to be just a little irritability and sensitiveness of which the woman herself is unconscious at the time, though she may be very conscious of it afterward. On such occasions there is much greater likelihood of some trivial little annoyance occurring in the household affairs. Any notice taken of this little triviality by the husband makes the wife over sensitive and as likely as not she may burst into tears or she may show irritability. Now the wise young husband, knowing that this is a periodic peculiarity that has a physical basis and for which his wife is in no wise responsible, will never by word or look, or nod, show surprise, annoyance, irritation, or any other emotion or

condition of mind that will aggravate the case. The wise thing to do is simply to say nothing, but be especially thoughtful and affectionate during these times. It only lasts a day or two and after it is over the wife is especially sweet and happy. If the husband knows from the calendar just when these periods are, it is perhaps the part of wisdom to time his little gift of a bouquet or something of that kind to come at this time. All these little things help to keep things running smoothly.

“There is another matter, John, that is of great importance. There is always the danger that young people after marriage will be influenced by their intimate relationships and license that marriage gives them, to indulge very frequently in sexual intercourse. Some young people carry this to such excess that in a few months the wife is in a condition of neurasthenia and the husband is consciously depleted in his powers and his business efficiency noticeably decreased.

Nature has pretty definitely set the time for these relationships. It is a law of nature that the female has a period of heat periodically. In women this period comes every twenty-eight days and is closely associated with their menstrual period. It may come just before or just after, perhaps both before and after. Now, there can be no question on the part of anyone who has studied the physiology of all the higher animals, including man, that the Creator when he planned man and woman, planned them for sexual intercourse about once a month. At the very upper limit twice a month.

Furthermore, there is no one of the higher animals with the sole exception of mankind that has sexual

intercourse with the female during the pregnancy of the female. It would seem, then, from the best light we can get on this subject that young married people should confine their sexual intercourse to once a month to once in two weeks until the wife becomes pregnant. After it is known that the wife is pregnant there should be absolutely no relationship until the child is born and is at least four weeks old, preferably two months old.

Now this degree of abstemiousness and temperance in sexual intercourse in wedlock can be much more easily maintained by the young married couple if they occupy different beds. Their close physical proximity when they are occupying the same bed, seriously complicates the problem for the man; probably much less so for the woman. So my advice to you is that you choose for your bedroom the largest of your upstairs rooms and that you have in this room two single beds, one for yourself and one for your wife."

"That has already been done," said John. "Margaret you know chose the furniture and she has already done that. Of course, I was not surprised particularly because I know that Dr. Dawson and his wife have even occupied separate though adjoining rooms all these years, but I supposed that was because Dr. Dawson was so frequently called out at night in his practice and that this was a device for enabling him to respond to the night call without disturbing Mrs. Dawson."

"There is just one more point, John, that I would like to suggest. You know how busy Margaret is these days and notwithstanding the fact that you and she very wisely determined to have a quiet little home

wedding, still the fact remains that Margaret has made all of her own clothes and has been very busy and not a little excited with the final arrangements that are to culminate next Thursday afternoon in the wedding and perhaps especially in the reception that follows in the evening. Now, I hardly need to say to you that a young woman under such circumstances is in no physical or mental condition to consummate the marriage, either on the first night following her marriage or perhaps for three or four nights to come. Let me suggest that you let two or three nights elapse before the consummation of your marriage. Let your wife become somewhat rested and somewhat adjusted to her new estate that involves such close comradeship and intimate relationship as the marriage involves."

"Thank you, father," said John, "I am sure that I comprehend fully the wisdom of your advice and I shall follow it to the letter. I am sure that I shall never cease to be grateful to you for it. By the way, dad, is the launch at our boat house or was it taken care of by the boat builders again last winter?"

"It was left at the cottage," said Mr. Brown, "but knowing that you would want to use it Friday morning, I wrote to the boat company last week regarding it, and they have brought it down to their place. It will be in perfect condition Friday morning and a man will bring it around to the dock for you after breakfast. So you have only to call up the boat company and tell them when you wish it."

"Well," said John, "you're scored another; I don't believe you ever forgot anything, did you, father?"

“Well, I certainly never have forgotten how much I appreciated the thoughtfulness of my family and friends on the occasion of my marriage. My only way of getting even with the world is to help you and Margaret a little whenever opportunity offers and here was a very simple and easily adjusted opportunity. I have also sent word to Mr. Hanson to deliver at the cottage Friday forenoon some farm supplies as potatoes, milk, eggs, butter and berries, so I think that you will find everything readily gotten into shape for a lovely two weeks’ vacation.”

“I may be able to get even with you some time,” said John, “and you needn’t be surprised if next week you and mother receive some wireless winged words of love from across the water because we shall be thinking of you very frequently. Well, I’ll have to be going, Margaret will wonder what’s keeping me so late. Good bye.”

CHAPTER SIX

EUGENICS

To be well born is the right of every child. Emerson has well said that a child's education should be begun a hundred years before its birth. Every girl nearing maturity should know that a child will inherit the physical, mental and moral characteristics of its father and mother, and especially those present in the mother during its period of development before birth. A child, strong in mind and body, cannot be born of parents with weak minds or unhealthy bodies. The Spartans developed a powerful race, because they allowed only the physically perfect to grow up.

The normal processes of reproduction in plants and lower animals should be studied as an exposition of the beauties and mysteries of the great law of reproduction which runs through all nature. The knowledge of the processes inseparable from reproduction in animals furnishes analogies which may be applied to similar processes in human reproduction. This instruction can be given a purely intellectual direction, so as not to appeal to sensuality by being altogether impersonal.

To have the elements of a good character, and a body and mind free from disease, should be the birthright of every child.

Some weeks before John's marriage to Margaret he went into Dr. Dawson's office, near the end of the Doctor's evening office hour. The Doctor happened to be busy at some experimental work, the last patient of the evening having just departed.

"I am glad to find you alone," said John, "I am seeking instruction."

"Come right along," said Dr. Dawson, "we will go into the office."

"We are hearing a lot about Eugenics these days," said John. "I'd like to have the whole matter set forth briefly and clearly, and I know of no one who could do it better than yourself."

"I thank you for the compliment," said the Doctor. "As a matter of fact, this subject is new to us all and

scientific men are getting their facts regarding this great department of science systematically arranged so that it can be presented concisely and clearly.

“Personally, I believe there is no subject about which young people contemplating marriage should be more sincerely and seriously interested than this subject about which you have come to consult me. As you know, the word “eugenics” means “well-born.” One’s first thought on this subject naturally concerns the heredity. However, to be well-born concerns environment almost as much as it does heredity. We will, therefore, consider the subject rather systematically, first, as to certain general considerations, second, the part played by heredity, and, third, the part played by environment; fourth, laws or rules of eugenics.

GENERAL CONSIDERATIONS.—Biology, now so widely studied both in colleges and high schools, has revealed to the world and impressed it upon the conviction and consciousness of the thinking and reading people, first, that man is an animal; second, that this animal, man, obeys the same laws in his physical and mental development that other animals obey; hence, third, the laws of heredity, as carefully worked out for mammals holds absolutely for the mammal, man. Fourth, such conditions of life as food and shelter and association with others of his kind (environment) profoundly influences the development of the human individual as it does that of the mammal in general.

“Much attention has been devoted during the last few decades to the breeding of domestic animals and it has been found that every species responds readily to the care of the

breeder. Horses, cattle, sheep, hogs, as well as other domesticated animals, and even plants, have been so greatly improved within the last generation or two that their value to man has been at least doubled.

“This improvement, through breeding, is accomplished through a very careful choice of mates, in other words, through a control of heredity, on the one hand, and careful feeding, and shelter on the other hand. The breeders say that they are able, in a few generations of any species, to emphasize any desired quality, simply through the influence of these factors named above. For example, if the breeder wishes to produce a breed of cattle in which the cows are large producers of milk, they have only to choose for the mothers of the desired breed the best milkers, and for the sires, males begotten from the best milkers, determining thus the heredity and specializing the environment. Half a dozen or ten generations of such breeding will produce a strain of pedigreed Holsteins, for example, commercially worth perhaps thousands of dollars each for breeding and the cows commercially worth a hundred dollars or more, simply as milk producers.

“On the other hand, Herefords and Durhams may be modified by breeding and feeding to produce the best grade of beef cattle.

“So in the horse kind. Breeders have produced draft horses, roadsters and race horses, emphasizing any physical or temperamental quality at will, through strict adherence to the laws of breeding.

“A few years ago it was simultaneously discovered by a number of prominent people of the country that our

government and some of our states are spending millions of dollars for the improvement of domestic animals that possess a commercial value, while nothing was being expended to improve the human race! A few extremists thought that the same measures could be adopted for the improvement of the human race as have been adopted so effectively for the domestic animals, but this is the view of the extremist only. Thoughtful, conservative people believe that much may be done profoundly to influence our race without seriously disturbing the social order. The two influences which will probably be most effective are education and restrictive laws. The education will influence young people in the choosing of their mates, while the restrictive laws will debar certain individuals from marriage. Statistics show that in every state there are many hundreds, if not thousands, of imbeciles, degenerates, criminals, insane, idiots, etc., begotten in the lust and squalor of parents, inebriated or semi-imbecile, insane, degenerate or criminal. As this generation of human debris becomes a charge on the state, seriously complicating social, political and economic conditions, it is the universal belief that the state has a right to interfere in the propagation of such individuals. The only difference of opinion is just how the state may most wisely exert its recognized powers in the matter.

“THE PART PLAYED BY HEREDITY.—Naturally, heredity exerts a profound influence upon an individual, and while environment exerts perhaps an equally profound one, still no adequate discussion of eugenics can be made without going into considerable detail regarding heredity.

“In order to explain the operation of the laws of heredity it is necessary to explain the begetting of a new life. As you know, a new life is begotten through the fertilizing of an egg, produced by the maternal organism by a sperm cell produced by the paternal organism. While the egg is relatively large, and non-motile, the sperm cell is relatively small and possesses a remarkable motility, the essential element in both the egg and the sperm cell is the nucleus. The nucleus of the egg and the nucleus of the sperm cell are the same size, and separated from the accompanying cell substance not to be differentiated one from the other.

“In the process of fertilization the sperm cell enters the egg yolk through the yolk membrane, and the two nuclei, called pro-nuclei, gravitate toward each other through the yolk substance, finally fusing with each other within the yolk substance. Immediately after this fusing of the two nuclei the process of development begins, and we say a new life has been begotten or conceived.

“Of the essential material the father furnishes the same amount as the mother. In a wonderful way, which we will not attempt to describe in detail, the bit of living matter which comes from the father is so intimately mixed with the egg nucleus that each furnishes exactly half of the nuclear material which becomes a part of each cell of the body. Thus, every organ, tissue and cell of the new body possesses a minute bit of material which came from the father and an equal amount which came from germ-plasma of the mother. Through this minute bit of matter the development of the organ, tissue or cell is determined.

“As we study the laws of heredity, we find that the sum of the hereditary traits possessed by individuals came equally from the paternal ancestral line and the maternal ancestral line. We also find that the two parents exert, individually, one-half of all the hereditary influence, while all the preceding ancestors exert the other one-half of the hereditary influence. The four grandparents will, therefore, exert one-fourth of all the hereditary influence, while the preceding generations of ancestors will exert the other one-fourth. In a similar way, the great-grandparents, eight in number, will exert one-eighth of the hereditary influence, and all preceding ancestors will exert one-eighth, and so on back through the generations.

“If the question arises, how much influence does each parent, grand-parent and great-grand-parent influence one’s heredity, the answer is an easy one. If the two parents exert one-half of the hereditary influence, each parent will exert one-fourth of this influence. Further, if the four grandparents exert one-fourth of the hereditary influence, each grandparent will exert one-sixteenth while each of the eight great-grandparents will exert one-sixty-fourth.

“We have heard people pluming themselves on being able to trace ancestry back to William the Conqueror. This great hero of English history lived many generations ago—before the Anglo-Saxon peoples had reached a position of power. In that remote generation, each one of us possessed so many ancestors, that each one would, therefore, exert less than one-millionth part of the hereditary influence.

“The parents and grandparents exert together three-fourths of the hereditary influence and a very large part of the environmental influence, so we don't need to do much worrying about what happened previous to the grandparents.

“However, we must recognize that certain family traits are passed down many generations in some families. This is probably due to the fact that they are valued traits of which the possessors are conscious and proud. These traits are cultivated in each generation and there is not infrequently a more or less conscious determination or choice of mates, with some reference to this same trait. Should this mating between families that possess certain valued traits take place through three or four generations it goes without saying that the accentuation of this trait becomes very marked.

“According to the Mendelian theory of heredity so carefully worked out by Mendel, and now universally accepted, a trait, as for example, color, is likely (almost certain) to be passed on according to the following law: In guinea pigs, when a black male of black line of ancestors is mated with a white female, from a white line, their progeny will be one-fourth black, one-fourth white and one-half mixed.

“It is very interesting to note that a trait like imbecility that has been transmitted through several generations and, therefore, may be taken as a fixed hereditary character in that family, is transmitted, according to the Mendelian law, to progeny when the imbecile is mated with an individual whose family is free from this trait. Out of eight children we would, there-

fore, expect two imbeciles, two normals and four more or less defective ones.

“THE PART PLAYED BY ENVIRONMENT.—The surroundings or conditions under which the life is developed, begin at the hour of conception, within the maternal uterus. Every life is profoundly influenced by the conditions to which the mother is subjected during her carrying of the young life. These conditions concern especially the nutrition of the developing life, so if the mother's nutrition is seriously interfered with during her pregnancy, the child is certain to show some mark of this interference with the mother's nutrition. This influence may make itself shown in various ways. There may be an impairment of physical development, taking the form of an arrest or retardation of physical development, or arrest or retardation of mental development, or both physical and mental. The conditions to which the infant is subjected during the first two or three years of life also profoundly influence the course of development. The discipline, training, associations, nutrition during early childhood, during the preadolescent period and even during adolescence also profoundly influence the course of development of the individual.

“While it would be impossible, through environment, to develop mentality in a born imbecile, it is altogether possible, through bad environment, to develop habits that will wreck the life in an individual whose heredity may be of a high order. In a similar way it is possible through environment largely to overcome hereditary weaknesses, and greatly to strengthen hereditary advantages.

“Let no young pair establishing a home, lose sight of the importance of environment in the development of their children.

“**POSITIVE EUGENICS.**—By positive eugenics, we mean conditions that accentuate desirable qualities. There are naturally two phases to this, namely, the hereditary and the environmental phase of positive eugenics. Physical and mental qualities which are advantageous and strongly to be desired, may be cultivated and trained environmentally and may be chosen in the mating and in this way if also cultivated and trained in the offspring become gradually accentuated with each successive generation.

“Education plays a very important part in this positive eugenics. It plays its part in a double way. First, through causing the individual to take pride in the desired character, and cultivate that character, through leading the individual instinctively to be drawn and attracted toward to mate with an individual from a family possessing the same trait. While, on the other hand, there is a condition which may be called psychic inhibition, which tends to cause the individual to hesitate, perhaps later, to say no, when this much-prized trait is found not to exist in the family of a candidate for mating.

“**NEGATIVE EUGENICS.**—By negative eugenics we mean the avoiding of the disadvantageous and unfortunate in the development of the individual. There are certain unfortunate impairments, physical or mental, that should be studiously avoided in the mating of human individuals, such, for example, as hereditary insanity,

syphilis, imbecility, degeneracy, criminality, chronic alcoholism.

“If one of the parents possesses any one of these unfortunate impairments, especially if this impairment seems, evidently, to be inherited, their offspring will certainly be profoundly influenced by this impairment, perhaps three-fourths of their children being distinctly sub-normal. If this fact is known to young people, just that knowledge will protect them from mating with an individual that is the victim of any of these impairments. The victim of the impairment, however, perhaps because of the impairment is very likely not to experience this inhibition and may be ready to mate either in wedlock or out, and to produce offspring. Here is where the state should interfere, and every individual who possesses these serious impairments should be prohibited, in some way, from transmitting this unfortunate impairment to another generation.

“When we remember that a normal individual, born of a defective parent, may transmit, to some of his children, even though married to a normal person, the ancestral impairment in small or great degree, this fact should leave every young person to inquire carefully into the family history of individuals with whom the question of mating may arise, and though that individual may himself be free from impairment, if he has an imbecile brother or sister and a syphilitic or epileptic father, the mating with that individual should not for a single moment be considered. If young people knew these facts it would not be necessary for the statutes, or for parental authority to interfere in the mating. This

important trait of psychic inhibition would cause any love that may have been awakened in the early meetings of two individuals to die out and be wholly destroyed as soon as the family history becomes known."

John had been profoundly interested in all that Dr. Dawson had said. "I think," said John, "that neither Margaret nor I have anything to fear regarding hereditary taints or impairments."

"No," said the Doctor, "our families are absolutely free from any of the impairments above mentioned for at least four generations, so that you have nothing to fear so far as negative eugenics is concerned. When your children come, it will be up to you and Margaret to make for them an ideal environment, which will tend to accentuate in them desirable ancestral traits, and to hold in abeyance undesirable ancestral traits, physical or temperamental. If a desirable trait in question is possessed by both your family and Margaret, then the probability that you will be able to develop that high degree in your children is of course very much increased."

"I thank you most sincerely, Doctor, for this very clear and concise explanation of this important subject."

"I am sure you are more than welcome, John, I am only too glad to explain the matter, and am delighted that you are interested in it."

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